A PLAINE AND FAMILIAR EXPOSITION OF THE Ten Commandements.

WITH A METHODICALL SHORT Catechiſme, containing briefly the principall grounds of Chriſtian Religion.

Newly corrected and inlarged by the Author.

PSALME 119. 130.

The entrance into thy words ſheweth light, and giueth vnderſtanding to the ſimple.

LONDON,
Printed by RICHARD FIELD for *Thomas Man*, dwelling in Pater-noſter row, at the ſigne of the Talbot. 1618.

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TO THE RIGHT WORSHIPFVLL SIR *ANTHONIE COPE* Knight, Grace, Mercie and Peace, from Ieſus Chriſt.

SIr, the Lord the ſearcher of all hearts knoweth, that when theſe Sermons were firſt preached, it was neuer once intended, that they ſhould come to the Preſſe. And therefore the whole diſcourſe was ſo framed both for matter and manner, as might beſt fit the capacitie, and neceſſitie, of the preſent Auditorie. But ſince ſome of the moſt indicious hearers had publiſhed their notes (as themſelues could gather them in the time of the Sermon) without our knowledge or conſent, and many faults were eſcaped in writing and printing, which by due care and foreſight might haue bene preuented: therefore both for our clearing, and the better ſatisfying of the Chriſtian Reader, we were compelled to renew and refine the whole Treatiſe. Wherein we haue ioyntly laboured (as neare as we could) to ſet downe euery thing, without addition or detraction, as it was firſt deliuered in the publike Miniſterie.

Many reaſons there are, which moue vs to dedicate theſe our poore labours vnto your Worſhip.

Firſt, to teſtifie our vnfained thankfulneſſe for all the ſingular fauours, which we haue receiued at your hands, for the ſpace of theſe twentie yeares. Wherein you haue alwaies ſhewed your ſelfe as willing to aide and defend vs in our iuſt cauſe, as you were carefull to make choice of vs, at our firſt entrance into our places. Secondly, becauſe we know not how ſoone we ſhall finiſh the daies of our Miniſterie,

we thought it our dutie to giue some taste, and to leaue some testimonie thereof vnto the world, to witnesse your godly desire to discharge the trust committed vnto you, and our faithful endeuours to performe the duty belonging vnto vs.

Lastly, for that your selfe hauing formerly heard whatsoeuer is here set downe in writing, & also hauing throughly knowne the manner of our doctrine and conuersations, you are best able euen of your owne knowledge, to make our defence to any that shall vniustly except against vs.

We haue annexed vnto this Treatise an exact and pithie Catechisme, made by a godly learned friend of yours; that such as are wearied with the larger discourse vpon the Commandements, may here be refreshed by a compendious abridgement of all the substantiall points of religion.

The name of the Author we haue purposely suppressed. But we hope that herein we haue neither wronged him, nor others. For the excellencie of the worke, will easily manifest the workeman.

And thus with due acknowledgement of the manifold comforts receiued from your selfe, and the good Ladie your faithfull wife, we commit you and all yours to the mercifull protection of Almightie God: beseeching him, so to multiplie his graces vpon you, that you may see many good and happy dayes in this life, and inherit euerlasting blessednesse in that which is to come. Hanwell, *the* 15. *of* Sept. 1604.

Your Worships much bound, and in all Christian duties to be commanded,

Iohn Dod, Robert Cleaner.

A FRIENDLY COVNSELL TO the Christian Reader, touching the *Author and his Booke.*

READer, we happie are that liue in this bleſt age of light,
When by Gods grace, and gifts to man, Chriſts Goſpel ſhineth bright; Mar.13.16 Acts 20.57
And happy ſure, in mine eſteeme, are thoſe that Paſtors haue,
Who faithfully will ope Gods law, in loue their ſoules to ſaue:
That will mens very hidden faults make knowne vnto their heart,
Their owne worth that diſclaime they may, and finde in Chriſt a part. 1.Cor. 14.25.
Such faithfull paines ſhall conuert ſoules by God Almighties ſtrength: 2.Tim.2.25.
When blinde and lazie faithleſſe droanes ſhall be deteſt, at length,
To be the troublers of the State, chiefe workers of all woe, (1.King.18.18. Hoſ.4.6.
To King, to Church, to Common-wealth, as ſworne true to mans ſoe. Malac. 2.8.
If then thou liue in ſuch a place, where God ſuch guide doth giue, Ezec. 34.2.
Oh bleſſe his name, attend his voyce, obey his law and liue:
But if in place thou haue abode, where ignorance darke doth raigne,
I wiſh thee further ſeeke for truth, or there do not remaine.
For why (alas,) where viſion failes, the people periſh muſt; Prou.29.18.
And ſoule, not good for want of truth, to hell, when corps to duſt. Prou.19.2.
But yet if that to Chriſt thou wouldſt, in thi darke ſhade of night, 2.Theſſ.1.8.
See here a little Starre God ſends, in loue, to giue thee light,
A mirrour of Gods perfect law, whereby thou ſinne maiſt ſee,
And ſeeing ſhun, and flie to Chriſt, that he may couer thee.
This will pull downe thy Popiſh pride of meriting conceits,
Of able ſtrength to keepe Gods law, and ſuch like deepe deceits
Of iugling Satan, binding ſoules, and keeping men in ſinne.
And yet bewitching them to hope, heauen by workes to winne.
Yea further yet, if ſo thou wilt, chuſe this to be thy guide,
Leade thee it will in perfect path, that feet ſhall neuer ſlide.
Or if thou ſlip, recouer thee it will; if erre, recall;
If feeble, ſtrengthen; and preſerue, at leaſt from finall fall.
And what then, though gainſt authors minde, it firſt appeared in ſight,
By noters hand in ruder tyre compoſd, and homely dight?
Yet marke herein a worke of God, bringing to publike view Luke 12.3.
Of many, what intended was for priuate good of few;
And now reuiſde by authors eye, and faults of Print correct,
In graue and ſober modeſt weede, not gariſhly bedeckt. 1.Cor.2.1.
Receiue in loue this holy worke, by which if good thou finde,
Let God haue praiſe for all, yet to his ſeruant thus be kinde,
To wiſh that ſtill his life may be, to Gods moſt glorious praiſe,
To Churches good, and Chriſtians ioy, with length of happie daies.

Ed. Ch.

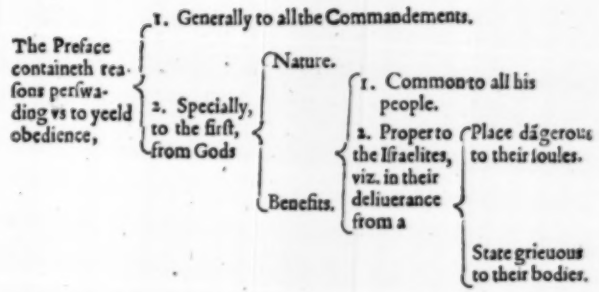
Of painefull Paſtors and their Flocks.

When ſilly ſheepe, by skilfull ſhepheards crooke,
In paſtures faire and greene are duly fed:
Led all along by ſome ſweet running brooke,
Like Criſtall ſtreames from flowing fountaines head:
In ſafetie ſuch may feed and nothing dread.
A bleſſed Shepheard he, that ſheepe ſo feedeth:
Many a ſheepe (God wot) ſuch Shepheard needeth.

Keepe on your courſe good Shepheards, tend your fold,
No ſeaſon ſlip, ſoules of your ſheepe to gaine,
In parching Sun-ſhine, nor nights pinching cold:
Greater reward ſhall be for greater paine,
Heele pay your hire, which for his ſheepe was ſlaine;
They that win ſoules, like ſtarres (by Gods aſſent)
Eternally ſhall ſhine in firmament.

THE

THE PREFACE.



Exodus 20. 1.

God ſpake all theſe words and ſaid, I am the Lord thy God, which brought thee out of the land of Egypt, out of the houſe of bondage.

THeſe words containe a preparation, to ſtirre vs vp with all care and conſcience to keepe the Law of God: which partly concerneth the obſeruing of all the Commandements in generall, and more ſpecially, the keeping of the firſt. That preparatiue which pertaineth to all, is in theſe words (*God ſpake*) that is, that ſeeing they haue God for their Author, and immediate teacher of them, euen by his owne

voyce; therefore we muſt ſettle our ſelues to obey them without reſiſtance, or gaine-ſaying. That which belongeth to the firſt, is drawn, firſt from the nature of God, being *Iehouah*, which ſignifieth his eſſence and being, incommunicable to any creature: and ſecondly from his benefits, either generall in theſe words (*Thy God*) that is, one that haue bound my ſelfe in couenant with thee, to be thine, to deliuer thee from all euills of ſoule and body, and to do thee all good for this life, and that which is to come: or elſe ſpeciall, in the laſt words (*which haue brought thee out of the land of Egypt*) whereby is ſignified, that he had ſhewed and proued himſelfe to be their God, by drawing them out of that place, which was wholly addicted to idolatrie and ſuperſtition: and out of that condition and ſtate which was full of miſerie and bondage. Since then this wonderfull deliuerance doth abundantly teſtifie his loue and goodneſſe towards them, therefore they ſhould wholy ſubmit themſelues vnto him, and acknowledge him, and him onely to be their God.

God ſpake all theſe words.

God is after a peculiar maner the Author of the ten Commandements.

IN that he bringeth the Author of the words, ſaying (God ſpake them) we are taught, that God is, after a peculiar maner, the author of the ten Commandements. As all Scripture is to be regarded, as proceeding from God, ſo more nearely theſe ten words, becauſe they be after a more ſpeciall ſort his words.

That this is ſo, it is proued plainly in Deuter. 5. 22. where *Moſes* hauing repeated this Law, ſets downe two priuiledges that it had aboue all other Scripture, to win the more authoritie vnto it.

First he ſaith, *Theſe words the Lord ſpake vnto all your multitude*: noting this vnto them, that whereas the ceremoniall and iudiciall lawes were deliuered by the miniſtery of Angels, and the other Scriptures by the meanes of the holy men of God, the Prophets; theſe words and theſe Commandements, God himſelfe in his owne perſon, full of maieſtie and terrour, accompanied with his glorious Angells, in a flame

Deut. 5. 22.

of

of fire, did pronounce so terribly in the hearing of them all, as that they trembled, and came to *Moses*, requesting him that they might no more heare God speaking on this maner: for if they did, assuredly they should die for feare. Wherefore in this first regard, they must be exceedingly reuerenced, because Gods owne voice did speake them. Deut. 5. 25. 26.

Secondly for the writing of them, they were not written as other Scriptures by holy men of God, but God himselfe did write them with his owne finger; not vsing thereto either men or Angells, as instruments, Yea, at the first himselfe made also the very Tables wherein they were written, that there might be nothing in them, but onely the immediate worke of God: but afterward when *Moses* brake them before the Israelites that had made the golden Calfe, thereby to shew that they, by their idolatrie, had broken the couenant, and were worthie to be cast off, then though God did bid *Moses* make the second Tables, yet himselfe wrote the Law, not vsing thereto the ministerie of any of his creatures; shewing, that in this regard they be more specially Gods words, and so more to be regarded. Deut. 9. 17. Deut. 10. 1.

And beside this testimonie, diuers reasons may be vsed, to shew that these are Gods owne will and words, after an extraordinary maner.

1 For the wonderfull and perfect holinesse that is contayned in them, sheweth who is the maker of them, because there is no good dutie, which God bound *Adam* to performe, but is comprehended and commanded in one of these: and there is no sin that we are bound to abstaine from and eschew, which is not forbidden in some of these ten words. It was aboue the wit of men or Angels to containe in so few words, the whole perfection of our dutie to God and man. Reasons to proue the wonderfull perfection of these 10. cõmandements.

The lawes of men, though they fill many large volumes, yet they are imperfect, and daily something is to be added to them, that was not before thought vpon, and some things to be taken away, which now more experience hath taught not to be so profitable; so that yet they stand in neede still of renewing and mending: but this law is so absolute, and doth set out so full and compleate a righteousnesse, that if one could

could fulfill them all, he ſhould be fully acceptable vnto God, and needeth not flie to Chriſt to be his Redeemer. For indeede this meeteth with all ſinnes, yea with the firſt and leaſt motions: as *Paul* ſaith, that he had not knowne that luſt (meaning the motions of originall concupiſcence) had bene ſinne, but that the law ſaith *(Thou ſhalt not luſt.)* And as their perfection of holineſſe doth witneſſe ſufficiently, from what an one they had their beginning; ſo further this will proue them to be the words of God, becauſe they be written and engrauen in euery mans conſcience: ſo that let wicked men ſtriue and labour, and do what they can to make themſelues Atheiſts, yet it will not be, they cannot blot out Gods writing. Theſe lawes ſticke imprinted in their hearts and ſoules, ſo firmely, that they cannot be remoued. For, as *Paul* ſaith, God hath not left himſelfe without witneſſe: but in euerie mans boſome, and euerie ones nature, hath planted ſo much of his law, as will ſerue to leaue them without excuſe, and to condemne them. For who is there among the moſt prophane men, whoſe ſoule doth not conſtraine him, euen againſt his will, ſometimes to confeſſe that there is a God, and one onelie true God, and that this God is to be worſhipped alſo by ſuch meanes, as himſelfe hath appointed, and that he is not to be blaſphemed, nor his name to be abuſed; but that he is to be reuerenced; and that ſome time is to be ſet apart and conſecrated to his worſhip? Who can race theſe lawes out of their owne conſciences, though they do what they can, and ſtriue neuer ſo much to extinguiſh this naturall light?

Rom. 7. 7.

Acts 14. 17. Rom. 2. 15.

2 So for the ſecond Table, what mans nature doth not tell him that there is an order of gouernment among men, which muſt not, nor cannot without ſinne be violated? And ſo, heathen and vngodly men, hauing committed murther, were not able to ſtand before the furie of their owne conſciences, but were continually in chaſe and vexation: which ſheweth, that euen corrupt nature bringeth with it this knowledge into the world, that we muſt not kill. And for vncleane perſons and adulterers, though in time of their proſperitie, they haue ſoothed vp themſelues, and hardned their owne hearts by liuing in pleaſure, and giuing themſelues to idleneſſe, and

the

the lusts of their flesh, and so seemed to wipe out this law: yet in misery, when any affliction hath wakened their drowsie hearts, this would giue them no rest, neither were they able to beare the accusations and terrors, which this holy Law wrought in their guiltie consciences, but were driuen to acknowledge the filthinesse of their sinnes. And so in the rest of the Commandements.

3 Furthermore, all the punishments that are at any time inflicted vpon the world, haue come from the disobedience against this law; and all the mercies and benefits which men enioy, proceed from the obedience yeelded to it. For when God sets downe his curses and his blessings, do they not run thus? If thou obserue and keepe these Commandements, then thou shalt be blessed in soule, and body, in children, in cattel, in field, and in all things thou putteſt thy hand vnto. Contrariwise, if thou wilt not obey but neglect them, then shalt thou be cursed in all things. Deut. 28.

4 Lastly, Christ himselfe came into the world to keepe these lawes. For they require a perfect and absolute obedience, as they are perfect; which seeing no man could do, therefore Christ tooke our flesh vpon him to fulfill them; that as *Adam* by his disobedience had cast vs out of Paradise, so he by his obedience might bring vs into heauen: and he came not onely to performe them himselfe fully, but also to make his Saints able to obey them, though not in perfection, and without any defect, (for that onely he himselfe could do) yet in truth and sincerity; for that he requireth of all his members.

Since therefore God hath had such speciall regard in deliuering these lawes; we must hence learne, with all reuerence to hearken vnto them, and willingly to beare the admonitions and rebukes that are contained in them, whosoeuer we be; and whatsoeuer he is that applieth them, and speaketh them vnto vs. And in so doing we shall in truth shew our selues to beleeue, that God is the Author of these words, if we can be content to endure that these precepts should be pressed and vrged vpon vs, though by one that is our inferiour, and baser in outward respects then our selues. *Vse* 1.

When

When *Ehud* came to a heatheniſh king and barbarous tyrant, bringing a meſſage from God, he aroſe from his Throne to attend vnto it: Iudg. 3. verſe 20. Yea, when wicked *Balaam* was to vtter the word of God vnto proud king *Balack*, he was commanded to ſtand vp to heare the parable, Numb. 23. 18. If then this heathen king was to giue reuerence vnto the meſſage of God altogether againſt himſelfe, being alſo deliuered by ſo wicked a meſſenger, much more ought we with all feare and thankefulneſſe to embrace theſe Lawes, which the moſt holy God deliuered in his owne perſon, and that for the great good, and ſaluation of all that receiue them. And this affection was in *Iob*, as he teſtifieth of himſelfe in his 31. chapter and 32. verſe, that though he was a man of ſuch wealth and authoritie, that he could haue made afraid a great multitude, and could haue cruſhed them by his power, yet the pooreſt and moſt contemptible might haue dealt with him; and if they had ſeene any fault in him (as who liueth ſo iuſtly, but ſometimes thoſe that be about him may ſee infirmities in him?) and had come to tell him that he had broken the Law of God, he would haue beene quiet and milde, and ſo farre from fearing them with rough words, as that himſelfe would feare before God, and labour to get pardon. He would not chafe with thoſe that brought Gods rebukes vnto him, and ſay, What haue you to do to meddle with me? who gaue you authoritie to controlle your betters? but, controlling himſelfe, kept within his owne doores, to humble his ſoule before God, and to ſeeke reconciliation with him.

The like may we ſee in that holy man *Dauid*, who though he was a King, annointed at Gods appointment, and a Prophet of excellent gifts, a valiant warriour, and had foure hundred men well appointed waiting on him: yet when *Abigail* a woman, and meane perſon in compariſon of him, came alone, and brought with her the ſword of the Spirit, euen the law of God, and put him in mind, that howſoeuer her husband had wronged him, yet it was altogether vnlawfull for *Dauid*, in priuate reuengement, to lay violent hands vpon him; *Dauid* hearing her ſtrong reaſons, and ſeeing that he could

1. Sam. 25.

could not ruſh on *Nabals* blood, but he ſhould ruſh vpon the ſword of God; he leaueth off, and thanks her for her good counſell. So that when ſhe brought the law of God for her warrant, this was ſo good a warrant, as that *Dauid* durſt not but yeeld vnto it.

Contrarie to this was the practiſe of *Amaziah*, that when he moſt abſurdly had taken and ſet vp the gods of the Edomites, and God ſent the Prophet to tell him that he had dealt fooliſhly to worſhip thoſe gods that could not ſaue their owne people, nor themſelues out of his hands: he now could not beare this, but begins to mocke and threaten. Who (ſaith he) made thee of the kings counſell? Art thou become a counſellor now to tell the king what he hath to do? hold thy peace leſt thou be ſmitten. 2 Chro. 25. 16

The Prophet ſeeing him to deſpiſe the rebuke of God, would not beſtow ſo much labour as to giue him any more admonition, but ſaid: I will hold my peace; but know, that thou ſhalt ſurely periſh, becauſe thou haſt done this thing, and not hearkened to my counſell. Though it was fooliſh and naught in him to do that thing, yet if he could haue hearkened to the Prophet of God, bringing the law of God, he had bene on the mending hand, and all ſhould haue bene well: but when he would do ſinfully, and withall refuſe to be admoniſhed, then he muſt needs be deſtroyed. And ſo he was Pro. 29. 1. ſhortly after, moſt fearefully and ſtrangely, by the hand of God: and neither his kingdome, nor his wealth, nor any thing could keepe off the iudgement of God, and deſerued deſtruction, from him.

So then, will we ſhew that we do in truth beleeue that theſe be the words of God? Then muſt we, when any man ſhall preſſe any of theſe lawes vpon vs, ſtraightwaies yeeld and ſtoope vnto them, & then indeed we confeſſe that God ſpake all theſe words. But if we begin to ſhift and cloake, and colour, and diſtinguiſh, then we declare euidently, that our heart is not perſwaded that God is the author of them.

Vſe 2. We may learne, not to be afraid or aſhamed to ſtand for them, as alſo to practiſe them in our liues, though the Atheiſts and prophane ſinners of the world, mocke and

ſcoffe

ſcoffe at vs neuer ſo much for the ſame. For what need we be aſhamed to maintaine thoſe words, which God himſelfe was not aſhamed in his owne perſon to ſpeake? and whereof
Mar. 8. 38. Chriſt ſaith, He that is *aſhamed of me*, and my words, before men in this world, I will be aſhamed of him before my Father in the world to come. If God had but ſent his Angels vnto vs with any Commandement, the glorie of ſuch meſſengers, ſhould make vs bold to defend and maintaine the meſſage: but ſince God did not ſend an hoſt of Angels, but came himſelfe in his Maieſtie, accompanied with all his holy Angels, waiting and attending vpon him, ſhould not we now giue much more reuerence to thoſe things which he ſpake, and take much more courage to ſtand for the maintenance of his Commandements?

This ſerueth therefore exceedingly to condemne their daſtardlineſſe, that are afraid to keepe the Sabboth, or to do any religious dutie, becauſe they ſhould be counted Puritanes. But is it not better that men ſhould hate vs without cauſe, then that God ſhould haue a quarrell againſt vs vpon a iuſt cauſe? Is it not much better that they ſhould ſcoffe at vs for good, then that God ſhould plague vs for euill? What aſhame is it therefore for vs, that when we heare wicked Heretickes ſpeaking againſt the law of God, and prophane Atheiſts breaking his law, and blaſpheming his name, we ſhould hold downe our heads, and become mute, as though it were a matter of ſome great diſcredite for vs, to ſpeake for that which God himſelfe in his owne perſon hath ſo highly recommended vnto vs?

Vſe 3. Thirdly, this ſerueth to teach vs to keepe his law ſpirituallie, becauſe it is ſpirituall: for ſuch as God is that made the Law, ſuch is that which he made. It reacheth therefore to the inward parts of euery man, and lyeth cloſe vpon his conſcience. And indeed in this it doth eſpecially differ from the lawes of men: for they do tie the hand, and the tongue, and the foote, to the good abearing, and take notice if any of theſe be faultie againſt them: but they meddle not with the heart, and make no queſtion of the inward motions of the ſoule, becauſe man can bring in no proofe of ſuch

ſuch a breach of the Law, neither can he haue any witneſſe againſt the inward corruptions. But God ſearcheth the hearts, and trieth the reines, and entreth into the ſecrets of the ſoule, and therefore he commandeth vs to loue him with all our heart, and with all our ſoule: not contented with ſuch a loue onely as is declared by the outward behauiour of the bodie. And ſo for our neighbour, he commandeth vs to loue him, not ouwardly onely, in ſalutation, courteſie, and good ſpeeches, but inwardly alſo as our ſelues, that is, in truth, conſtantly, feruently, and without guile and diſſimulation. Therefore all the obedience performed to God, muſt proceed from within, and come from the heart, elſe it ſhall be no whit acceptable to him. That which groweth without, if it come not from the roote of ſinceritie within, ſhall affoord no comfort to our ſoules in time of triall. But if we will haue our outward obedience to bring forth any fruite to our owne ſoules, or glorie to God, we muſt looke that it haue it beginning from an vpright, ſound, and faithfull heart. For whatſoeuer is done for merit, as the Papiſts do, or for vaine-glory, as the Scribes and Phariſes did: this is not ſpirituall, this proceedeth not from the loue of God, but from ſelfe-loue: this is a reflectiue kind of friendſhip, that maketh vs do ſomething vnto others, that they may recompence vs againe, with the like or a better reward. But then is our obedience true and vpright, when it cometh from a good heart, with deſire and purpoſe to ſhew our obedience to God, and our loue to men.

Leuit. 19. 18. Math. 22. 39.

All theſe words.

GOd ſpake not the firſt Commandement onely, nor the ſecond or third, and left there: but he ſpake them all; and gaue as ſtrict a charge to keepe euery one, as any one; and no one was vttered by Gods voice, or written with his owne finger more then the other. Whence is to be learned, *Doct.* that whoſoeuer will haue any true comfort by his obedi-

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ence to Gods law, muſt not content himſelfe to looke to one, or two: but muſt make conſcience, and haue a care to keepe them all and euery one. *Reaſon* 1. Firſt, becauſe he that is the author of one, is the author alſo of all the reſt; and he that hath promiſed a reward for keeping one, hath promiſed a reward alſo for keeping all: and he that threatneth to puniſh the offender, doth not ſay, If thou breake this, or that, thou ſhalt be curſed: but, He that continueth not in all without exception, is accurſed; and liuing, and allowing himſelfe in the breach of any one, ſhall be ſure to beare the wrath of God, as guiltie of all. 2 3 *James* 2. 10. *Deut.* 27. 26. For he that doth many good things, and yet alloweth himſelfe to be diſobedient but in any one thing, ſtands in danger to reuolt continually, and to become a wicked and open perſecutor. And this was *Herods* caſe, he did many things according to *Iohns* preaching, and did heare him gladly, and for other Commandements was reaſonably willing to be ruled; but for the ſeuenth he muſt needs haue a diſpenſation; and he kept this reſolution; that let all the Preachers in the world ſay what they could, he would not be brought to leaue his inceſt, nor to part with his brothers wife. Therefore we ſee how ſoone he fell to breake, firſt, the third Commandement, in ſwearing to that light and wanton woman, to giue her whatſoeuer ſhe ſhould aske; and then alſo he grew to perſecute *Iohn*, and cut off his head: ſo, taking libertie to himſelfe to breake the ſeuenth Commandement, he caſt off all care and regard of the reſt. *Mar.* 6. 20. So the yong man in the Goſpell, he thought himſelfe in a good forwardneſſe to heauen, and indeed he had done many things, and many good parts were in him, ſo that Chriſt himſelfe did loue him: but when Chriſt had told him, that one thing was lacking, and that he muſt ſell all that he had, and if he did ſo, he ſhould be no loſer, for he ſhould haue an inheritance in heauen: then he looked ſadly, and went his way. He could haue bene content to haue had that inheritance that Chriſt ſpake of, ſo that he might keepe his earthly poſſeſſion too: but if the queſtion were, whether he would take heauen or earth, he choſe rather to leaue heauen, then to part with the earth. *Mat.* 19. 22. So that he that liueth wittingly

and

and purpoſely in the breach of any one Commandement, fals away from the reſt: as contrarily he that hath reſpect to all the Commandements, is ſure that he ſhall neuer be confounded, Pſalme 119. 6. And ſo *Iames* ſaith, Chapter 2. verſe 10. *He that keepeth all, and breaketh one, is guiltie of all*: not meaning that if one through infirmitie ſlippe into any fault, he was ſtraight way guiltie of the whole law (for it may be truly ſaid, that he which breaketh all through weakeneſſe, not allowing himſelfe in it, but ſtriuing againſt it, and crauing pardon, is reputed guiltie of none) but this he meaneth, that whoſoeuer ſeemeth to keepe all the other Commandements, and yet will willingly maintaine, and beare with himſelfe in the breach of any one, he did neuer performe any true obedience vnto any. Though one be no theefe nor adulterer, yet if he be a Sabboth-breaker, he breaketh the whole law. For if one aske him why do you not commit adulterie? and he ſay, becauſe God commandeth that I ſhould not; then he would keepe the Sabboth alſo, for they be both alike in the Commandements of God: but if it be not becauſe God commandeth, then he doth not obey the law, but ſerue himſelfe. Therefore he that makes no conſcience of all Gods lawes, hath no ſoundneſſe and fidelitie in him, becauſe he doth not remember that God ſpake all theſe words.

The vſe of this is, firſt to confute Popiſh religion, and to prooue that they be altogether carnall and ſinfull people, and make no conſcience of any law of God; becauſe for the ſecond Commandement, they do wholly allow themſelues to breake it: for the ſcope and ſumme of that Commandement is, that we ſhould ſerue God, not according to our owne inuention, but according to his will: but their religion, what is it but a meere deuice of mens braines? And what doth it conſiſt of, but of the precepts of men? For where doth the word of God teach them to make Images lay-mens bookes? Nay doth not God directly call them teachers of lies? And what warrant haue they for their Maſſes and Pilgrimages, and ſuch other ſtuffe, wherewith their religion is peſtered? Therefore they be hypocrites, and make no conſcience of any of Gods commandements. And moſt of them haue no *Vſe* 1. Habac. 2. 18.

care of the Sabbath,but haue more regard of their Idoll holy daies, which the Pope hath appointed, then of the Sabbath day, which God hath commanded. So, for moſt carnall profeſſors among vs, who almoſt is there that regardeth the Sabbath,and feareth to breake it,any further then the law of man wil take hold of them? and ſome be afraid,leſt,if it be known they ſhould be reprooued for it publikely, and the Miniſter ſhould make them heare of it in the Church. But if they could keepe themſelues cloſe from the Magiſtrate and Miniſter, would not moſt men willingly be following their buſineſſe that day? This is to proclaime themſelues hypocrites,and that they haue no feare of God, nor regard of him in their hearts. Oh but they hope they are good Chriſtians, and do keep the Law of God, for they do not ſteale, nor ſweare, nor lie: but do they not know that God ſpake all theſe words, and therefore he hath no ſound heart, that addicteth not himſelfe to keepe them all.

Vſe 2. This muſt teach vs alſo, that when we ſee that God doth not bleſſe vs according to his promiſes made to thoſe that keepe his commandements,then we muſt examine our ſelues diligently concerning our obedience to this his law,whether we liue not in ſome ſinne,or whether ſome old ſinne lie not in vs,which hath neuer been repented of: for certainly God laieth no puniſhment vpon vs,but only for contempt,or neglect of his law. Wherefore, when he ſtrikes vs, we muſt begin to examine our obedience. So did *Iacob* in Geneſis, when his ſons, *Simeon* and *Leui* had committed that cruell fact, and he was therefore become odious in the ſight of the people of the land: then he knowes that there could not be ſuch trouble without,if all were wel within. Therefore he begins to ſearch his familie, and to ſee how all things went there, and then he perceiueth preſently the cauſe of all theſe ſtirres;for his houſe was ſtained with Idolatrie, his wife had gotten her fathers Idolls,and many of his people were infected with ſuperſtition. Then no wonder, though there were ſuch troubles abroad, when there was ſuch diſorder at home. Therefore he purgeth his houſe of all this filthineſſe, and burieth all theſe Idols in the ground, that they might neuer hurt him or any of his any more.

Geneſ.35.

more. Alſo this ſerueth for the ſingular comfort of all Gods children, that ſith all theſe be Gods Commandements, euen all as well as one, therefore they ſhall haue power alſo to obey them all, as well as one. For that God that hath enabled vs to keepe ſome, can as well ſtrengthen vs to keep all the reſt: becauſe that power which we haue to obey one, is not from our ſelues, but from the worke of God in vs. And indeed God doth not giue vs theſe lawes, that we ſhould imagine we can obey them of our ſelues, but that (ſeeing our owne wants) we ſhould goe to him for helpe. Why then ſhould not euery Chriſtian hope to be able to yeeld obedience to God, in whatſoeuer God commandeth him? As God witneſſeth this of *Dauid*, that he was a man after his owne heart in all things, ſaue in the matter of *Uriah*: for there he ſinned preſumptuouſly, his heart was vpright in all things elſe. And likewiſe as it is ſpoken of *Zacharie* and *Elizabeth*, that they were perfect and vnblameable in all things: (not that they were quit from all infirmities, or had not their faults as well as other Saints) but they were vpright and ſincere, their heart was true with God, and ſo God can and wil giue grace vnto all his, to obey euery one of his Commandements with a true and vpright obedience. So that no man ought to diſcourage himſelfe in reſpect of the corruption and frailtie that cleaueth moſt faſt vnto him. But oh, will ſome ſay, for other things I haue ſome hope that I ſhal ouercome them: but I ſhal neuer get the better of this or that ſinne while I liue. Well then, other ſins you hope you can ouercome: but whether haue you power to ſubdue them by any vertue of your owne, or from the working of Gods Spirit in you? If you ſay from your ſelfe, then you ſpeak ignorantly and fooliſhly: for fleſh cannot kill any ſinne, this muſt be the worke onely of God: but if you ſay that Chriſt Ieſus did giue helpe vnto you againſt them, why ſhould you doubt of victory againſt this? He that gaue you abilitie to ouer-rule your fleſh in ſome things, cannot he giue the like in all? Yea, this very mercy, that he hath giuen you a diſpoſition and power to obey him in one commandement, is a ſure teſtimony to you, that he will do the like in the reſt; ſo that, by humble, faithfull, and feruent prayer, you craue this

1 Ioh. 3.

1 Kings 13. 5.

Luke 1. 6.

grace at his hands. This therefore which he ſaith, God ſpake all theſe words, is a maruellous encouragement to the Saints, that therefore, feeling their wants in any dutie, they may go to God and ſay, Lord thou art the author of all theſe Commandements alike, and the keeping of them all pertaineth to me as well as to any other: thou knoweſt, O Lord, that there is no power in me to obey the leaſt of them; therefore I come now for helpe and grace from thee, to make me obedient to all as well as thou haſt to ſome: ſo we ſhall obtaine grace to keepe euery one, as well as any one.

I am Iehouah.

THis word ſignifieth the eſſence of God, and his abſolute perfection in all his attributes. It is expounded in Hebr. 13. 8. *Chriſt yeſterday, and to day, and the ſame for euer:* and Reuel. 1. 4. *He that was, and is, and is to come*; He that is the ſelfe-ſame in all his properties euermore, as hauing his being in and of himſelfe. It declareth, firſt Gods Eternitie, whereby he differs from all creatures; whereas men and Angels, though they be euerlaſting, and ſo ſhall haue no ending, yet they be not eternall, for they had a beginning from him, as other things had, but he from none. Alſo power, and wiſdome, and mercie, and iuſtice, and ſuch other things which are properties in men and Angels, in him are natures: in vs they are weake and imperfect, in him abſolute and perfect. Men and Angels are ſtrong, mercifull, iuſt, patient, true: but he is ſtrength, mercie, patience, and truth it ſelfe: in them theſe things are qualities, and finite, and therefore changeable: in him, eſſentiall and infinite, and conſequently vnchangeable.

Vſe 1. Act. 17. 28. This muſt teach vs earneſtly to ſeeke his loue and fauour; which if we haue, nothing can hurt vs: *For in him we liue, moue, and haue our being.* Hauing his loue, we haue all power, wiſdome, and counſel on our ſide. If he be perfect in himſelfe, and all creatures haue what euer they haue, from him, what neede we feare (he being with vs) what all the creatures can do againſt vs? ſeeing that all their power is deriued from him, and vſed at his direction. We ſee among men, if there be one

one whoſe eſtate depends wholly vpon his Landlords courteſie, that may put him out, and begger him when he pleaſe, how carefull is he to pleaſe him, and haue his fauour, leſt (through his diſpleaſure) he ſhould be turned out of all? So is it with all the men on earth: they be all Gods tenants, and that at will: no man holdeth any thing by leaſe for an houre: our breath is not our owne, but his. It is at his appointment what ſhall become of our ſoules and bodies, whether they ſhall be ſaued or damned. And he is ſuch a God, whoſe anger is an eternal anger, and his wrath an eternal wrath, and his plagues euerlaſting plagues: therefore how carefull and diligent ſhould we be to pleaſe him? And then we ſhew our ſelues to beleeue his power and infiniteneſſe, when it is our greateſt care to ſeeke his fauour. Dan. 5. 23.

Secondly, this is for the conſolation of Gods children. Is God the ſame for euer, and that in his dealing to his children? And hath he heretofore vſed his power for their defence? his wiſedome for their direction? his mercy for their comfort? Then he will do the ſame ſtill to vs alſo. Therfore when any of his children haue beene brought into great miſerie, and that for their ſinnes, as *Manaſſeh* was in that hard caſe for his great wickedneſſe, yet when he repented, and betooke himſelfe to prayer, we ſee God heard him, and holpe him both out of his ſinnes and miſerie: Did he deale ſo with him? Then he being *Iehouah*, the ſame for euer, without any change, he muſt deliuer vs alſo when we call vpon him. But are we ſure to be deliuered out of this trouble, and to be ſet out of this debt, or temptation, if we call vnto God? This we are ſure of, that if we crie to God, he will deliuer vs from our ſinne, and from the puniſhment of it: or if the croſſe do hang ſtill vpon vs, he will ſweeten it with ſome ſpiritulal comfort, and ſtrengthen vs, that we ſhall be able to endure it, and ſo recompence it with heauenly grace, that we ſhall gain more in the ſpirit, then we loſe in the fleſh. But vnleſſe that we beleeue that God is *Iehouah*, and immutable, all the hiſtories of the Scripture are made vnprofitable vnto vs: then we haue no vſe nor comfort of thoſe things which we heare and reade: as how God bleſſed *Abraham*, and deliuered *Iacob*, Vſe 2.

and did many wonderfull things for his people in former time. But if we hold this firmely, that God is the ſame for euer, this is ſure, that whatſoeuer good thing he did for them, he will do the like for vs, if we vſe the ſame meanes. So alſo if any one hath found in himſelfe, that at ſuch a time I was in great troubles and terrours, and then I prayed vnto God, and I know that he heard my prayer, and helped me: Are you certaine that God did heare you when you cryed heretofore? Then you may be farre more ſure of this, that if you crie againe, he will heare you againe, elſe he ſhould not be *Iehouah*. If he haue bene yours once, he is yours ſtill, and will be yours for euer.

3 This is alſo for the terrour of the wicked. Is God *Iehouah*, conſtant and vnchangeable? Then looke what plagues proud perſons haue had heretofore, the ſame ſhall they haue now, ſo ſure as God is true, vnleſſe they repent and get pardon in Chriſt. Hath God plagued theeues, and adulterers, and prophane perſons in former times? He is *Iehouah*: let them looke to it: it is his name and nature, to hate and plague them that be ſuch, euerlaſtingly; vnleſſe there be repentance on their part, and pardon on his. Likewiſe, can any one ſay by experience, I fell into ſinne heretofore, and then I got a wound to my conſcience, a blot to my name, and hurt to my bodie? Then as ſure as the Lord liueth, as ſure as God is *Iehouah*, without change, ſo ſure make account to ſpeed as ill in ſinning now, as you did before. Many that did ſteale before, and were brought to ſhame, and could ſcarce ſaue their liues; yet when they are deliuered, will fall to it againe, but yet farre more cloſely (as they imagine) and with much greater skill in the trade: and then they thinke all ſhall be well. But who found them out before? Did not the righteous God, that will reward wicked men according to their wickednes? Then be ſure, that as he hath already ſhewed his power, and iuſtice, and anger againſt their ſinne; ſo vpon like prouocation, he will do the like againe. Let them not looke for better ſucceſſe in their latter ſinnes, then in the former, ſince God remaineth conſtant, and is both able and ready to puniſh them.

So

So ſome haue plaid the filthy perſons, and God hath ſhewed it to men, to their diſcredit: will they then fall to it againe, and thinke they can hide it? No, they ſhall not, for God will reueale it. Though they may thinke God will be careleſſe of them, yet he will not be careleſſe of himſelfe, and his owne name. As ſure as he is *Iehouah* that brought them into the pikes before, ſo ſure, if they turne againe to their filthie vomit, he will bring them to ſhame againe; either in this life, to make them repent, and iudge themſelues: or if not, then ſure in the life to come, where the burthen ſhall be much more heauy and intollerable vpon their conſcience, and ſhall preſſe them downe to hell. It is a wholeſome medicine for ſuch ſinners, to come to ſhame here, that (if it may be) they may be brought to repentance and amendment.

So much for the name of God, *Iehouah*, that he is without change, or ſhadow of change: what euer he hath done, he will do the ſame for euer.

Thy God.

THe former argument of obedience was taken from Gods nature, that he was eternall in iuſtice to puniſh ſinners, and in mercy to reward his children. Now this is from his goodneſſe, *I am thy God*; Almightie indeed I am, infinite, eternall, and perfect; yet ſo, as that I abaſe my ſelfe to take care for thee, to haue a louing heart towards thee, and to be thy father, and to make thee my childe; to be thine husband alſo, and to make thee my ſpouſe; one that haue promiſed to giue thee all good things, and to remoue all ill things from thee: this is to be thy God. If God had ſet downe onely his infinite maieſtie and greatneſſe, and his glorious incommunicable name, that would haue feared vs, and made vs flie from him: but now he encourageth vs by this, that he is our God, and giues vs theſe commandements for our owne benefit, and becauſe he loues vs.

Doct. If we will euer obey God in ſoundneſſe, then we muſt know him to be our God.

The doctrine hence gathered, is, that if euer we will obey God in ſoundneſſe, then we muſt know him to be our God, to haue tender care ouer vs, to loue vs, and that we ſhall ſpeed beſt, when we yeeld moſt obedience to him. And this reaſon *Moſes* ſtill vrgeth vpon the Iſraelites: Thou muſt obey him,

and heare his voyce, for he is the Lord thy God, and loues thee, and careth for thee.

Reaſon will ſhew this: for if we heare that God is infinite in power, and do not withall know that he is our God to vſe his power for our good, then it makes vs feare, becauſe we know not where to hide our ſelues from him; when we heare his infinite iuſtice, we quake and tremble: as nothing vexeth the thiefe more, then to heare of a iuſt Iudge, for then he hath no hope of eſcaping, vnleſſe he haue a pardon, and know that the Iudge comes to deliuer him, and to do him good. Alſo when we heare of Gods patience, and goodneſſe, and mercy, this will be but a vexation to vs, vnleſſe we know that he is good and mercifull to vs. This addeth to the griefe, to heare that God is good, if we muſt not feele it. For then the wicked heart obiects thus: They preach much that God is mercifull, gracious, &c. But what is this to me, that he is ſo to others? I am ſure he is not ſo to me: I ſhall fare neuer the better for it. This vexeth the guilty conſcience, to heare that ſuch good things are laid vp in ſtore for Gods children, and yet he muſt taſte of none of them: As for a begger, that hath nothing, to heare tell of large poſſeſſions, and great reuenewes, that muſt be left to ſuch and ſuch a one, this is tedious vnto him, and makes his miſerie more bitter. And in this caſe, till men be perſwaded that God is their God, they count it bootleſſe to pray; and as for giuing of thankes, they want matter and arguments. So that nothing can moue or allure vs, to ſeeke God, till we know that he is good to vs, and will giue vs ſaluation. Therefore if euer we would yeeld any cheerfull obedience to God, let vs labour to feele the truth of that which God ſpeaketh, that he is our God, our Sauiour, and hath done and alwaies will do more for vs then any other can, and therefore we will obey him aboue all.

Vſe 1. To this end then we muſt examine whether God hath wrought thoſe things in vs, which he doth in thoſe whoſe God he is. As firſt, for God the Father, he regenerates, and

Iames 1.18. begets vs anew by the word of truth: try then, whether we haue this note in vs, or not. Doth the word of God abide in vs? Hath the immortall ſeed made vs new creatures, and begun

gun to worke immortalitie in vs? Then conclude, Sure God is our God.

Secondly, God ſheds his loue abroad in the hearts of his children, and makes them cry *Abba* Father. This is not ſo in men: they, when they beget a ſonne, cannot beget a childlike affection in him: but oft times the children are rebellious and ſtubborne: but if God beget a childe to himſelfe, by the ſeed of the word, he makes him affected to him, as to his father. If then we haue this affection to God, that we loue him as our father, certainly this is his worke, and we are his children. Rom.8.17.

Alſo God the Sonne, Chriſt Ieſus: where he comes, he kils ſinne, he abates our luſt and worldlineſſe, and workes a freſh ſpring of grace and holineſſe: but if we feele no worke of his death in vs to mortifie our ſinne, then how can we know that he died for vs? If the power of his reſurrection haue had no effect in vs for our ſanctifying, how can we beleeue that he did riſe againe for our iuſtifying and quickning? So for God the holy Ghoſt, where he cometh, he conuinceth the world of ſinne. Before, a naturall man can ſay much for his ſinne, he can defend it, and hath wit to alledge many things for it, and will hold vp his head in maintenance of it: but when Gods Spirit once entreth into the heart, that ſets him downe, and makes him he cannot looke vp, till he haue confeſſed his ſin, and craued pardon and beene aſhamed of it thorowly. But many there be that would be thought to haue Gods ſpirit, yet will not be reproued: but that is verified of them, that is ſpoken of the foole in the Prouerbs, 27.22. *Bray a foole in a morter as wheat is brayed with a peſtle, yet will not he depart from his folly.* But if Gods Spirit reproue and checke thee for thy ſinne, and make thee feare; bleſſed art thou, for God is thy God. Galat.5.24. Ioh.4.14. Iohn 16.8.

Oh but I am more troubled and terrified now then I was before. True: and it muſt be ſo. For Gods Spirit, where it takes place, muſt needs conuince men of ſinne. For it is not (as many thinke) a matter of wit, to ſtand in defence of ſinne and be able to ſpeake for a bad thing, but it is a matter of luſt; for where luſt hath dominion, it whets the wit to ſpeake for it, and the diuell helps: but if Gods Spirit come once, it

driues

driues to a plaine confeſſion, and caſts downe Satans dominion, and then luſt ruleth the wit no more. Alſo the fruits of
Galat.5.22. the ſpirit are loue, ioy, peace, &c. Then try thy ſelfe in theſe things; not to haue beauty and ſtrength (for a Bull or a Lion is ſtronger then a man, & many other beaſts too) but to haue patience and gentleneſſe, and a moderate ſpirit to adorne thy mind, theſe be true ſignes of Gods Spirit. Alſo the holy Ghoſt
Rom.8.15. makes vs to cry *Abba* Father; it makes vs able to breathe out our requeſts vnto God, and to poure out our ſupplications before the moſt High: if we haue this Spirit of praier, then it is plaine the holy Ghoſt is ours. So that, if God the Father hath regenerated vs, and Chriſt hath killed our ſinnes, and the holy Ghoſt hath made vs aſhamed of them, and to confeſſe them; likewiſe if it worke in vs loue, and patience, and moderation of our affections, and make vs able to pray vnto God, then God is our God, and this wil make vs obey: but if this be ſhaken, all is ſhaken: for this is the foundation of all obedience.

But men will ſay they haue a faith, and beleeue in God: which if they had, it would bring forth obedience, and haue workes. For how can they chuſe but obey God, if they hold this ſure, that God loueth and regardeth them, and will giue them a reward for euery good thing that they do? And this
Vſe 2. euery one muſt performe, that will ſay, God is my God.

And here is to be remoued the iniurious dealing of the Papiſts: who, as themſelues are iuſtly debarred from the aſſurance of Gods mercy, becauſe they reſt on their owne merits, ſo would they depriue all others of the comfort of perſeuerance, making this a certaine point of their religion, that no man ſtands certaine of ſaluation: and by this meanes they hinder men from cheerefull obedience, and cut off all ſound thankefulneſſe.

Which brought thee out of the land of Egypt, out of the houſe of bondage.

NOw he proues himſelfe to be their God, becauſe he had done ſo wonderfull things for them, in their maruellous deliuerance, that though *Pharaoh* and all Egypt was againſt them

them,and (which was worſt of all) their owne vnbeleefe, yet God broke thorow all, and ſet them free.

Out of the land of Egypt.

THis Egypt was a Country ſubiect to much Idolatrie and ſuperſtition,and therefore exceeding dangerous to dwel in, Exod.20.7.8. In which reſpect, Rome is compared vnto it, as to Sodome for filthineſſe,Apoc.11.8. Hence we learne that it is a great fauour of God, to be deliuered from Idolatrous places. Though they had enioyed there as great commodities for their bodies, as they were preſſed with burdens and bondage, yet this were a preferment,to be drawne out of ſuch perill for their ſoules. *Ioſhuah*, 24. 23, reckons it among the principall and memorable mercies of God to *Abraham*, that he brought him out of Vr of the Chaldeans, where his anceſtors ſerued ſtrange gods: yet it was a Country very fertile and delightfull, wherein his kindred and acquaintance dwelt; and his owne natiue ſoile,wherein he had bin borne and bred. For they that conuerſe and abide in ſuch places,are in danger to be corrupted with that peſtilent contagion, Apoc.18.4. As the Iſraelites had bene,as appeareth by the golden Calfe, which they were ſo ready to make in the wildernesſe: or elſe they muſt daily vexe their owne ſoules, and be vexed by others, as *Lot* was for their corporall vncleanneſſe of Sodome.

Deſt. A mercie of God to be freed from dwelling in idolatrous places.

And therefore iuſt cauſe haue we to magnifie the name of our gracious God, who hath freed vs from as great a perill, with leſſe difficulty, and more eaſe. We are tranſlated out of Egypt and Babel, yet without trauell or iourney. Our places are ſwept from that vncleanneſſe at home, and Ieruſalem is come to be ſituate in our land amongſt vs. *Vſe* 1.

This alſo ſerues much for the reproofe of them that onely looke to their bodies and preſent eſtate, without any regard to their ſoules: and therefore whitherſoeuer their commodities leade them,there they plant themſelues. Be the townes or families neuer ſo ſuperſtitious, that is not reſpected:ſo that gaine and honour may ariſe to them from thence, there they will dwell, and there they will match their children. Aut *Abraham*, Geneſis 24.8. was moſt carefull to auoyd this, as appeareth *Vſe* 2.

peareth by his charge to his ſeruant, *Beware thou bring not my ſonne backe to the Countrey from whence I came.*

That was the land of his natiuity, where himſelfe had bene borne, and brought vp: there dwelt his Countrey-men, acquaintance, and friends; and yet he would not ſuffer his ſonne to be there planted, from whence he himſelfe had bin tranſplanted: not becauſe there was no likelihood of wealth or liuing, but becauſe there was peril of ſinfulneſſe and infection, as he well knew by former experience in himſelfe and his anceſtors. And therefore the very motion of reducing *Iſaack* backe thither, mooued him to giue ſo earneſt a charge to his ſeruant, to be very wary to auoid it. As if he ſhould haue ſaid, So farre as thou doſt reſpect thy duty towards me, ſo farre as thou meaneſt to diſcharge the truſt committed to thee, ſo far as thou beareſt any loue or tender affection to my ſonne, ſo heedefully looke to this, to make no concluſion for *Iſaack* to returne into thoſe countries.

Out of the houſe of bondage.

Doctrine. God wil deliuer his children out of all miſeries.

IN that God deliuered them from this bondage, notwithſtanding the extremity of it, this doctrine is gathered, that whatſoeuer miſery Gods children be in, yet in the beſt time he wil deliuer them: for this is not writtē for them, but for vs.

They were vnder a long and ſtrong affliction for many yeares ſpace, vnder Tyrants, that whipped their bodies, and ſcourged them, and put them to labour aboue their ſtrength, and (which was a moſt intollerable vexation) made the parents drowne their owne children. None euer entreated any ſo ſpitefully as they were vſed, yet we ſee God deliuered them. So in the Pſalme he ſaith, *Many are the troubles of the righteous, but God deliuereth them out of all.* It is not their wealth, nor mony, for of that they are oft times bare enough; nor friends, for ſometimes they haue none; neither yet their ſtrength, for they are often weakened and brought full low: But God will deliuer them. Let men get righteouſneſſe and faith, and the ſpirit of prayer, though they were in an yron fornace vnder *Pharaoh* his tyranny, in an houſe of bondage, let them but cry, and from thence God will deliuer them.

Pſal. 34. 19.

So in *Eſters* time, a wonderfull affliction it was, that the day

day of execution was appointed, when all the godly ſhould be put to the ſword, not one to be left aliue. But now, when they could crie vnto God, and had none elſe to go vnto but onely to him, and him they would go vnto, and ſtay vpon, knowing that he could helpe them if he would, and would alſo for his promiſe ſake deliuer them: then we ſee, the day that was appointed for their ſorrow, turned to their ioy; that which was purpoſed to bring deſtruction vpon them, brought deſtruction vpon their enemies; and the day of their moſt extreame captiuitie, prooued to be a day of their moſt ioyfull deliuerance.

And it muſt needs be ſo: for elſe God ſhould loſe the end of his corrections, for he correcteth them to make them partakers of his holineſſe. But if he ſhould ſuffer them to pine away, and to eate vp their hearts with griefe, this would not make them more holy, but more ſinfull: and therefore he ſaith, he will not let the rod of the wicked lie alwaies vpon the righteous, leſt he put forth his hand to euill. Noting, that if the godly ſhould be too much afflicted, they could not hold out; but would turne aſide to ſinfull courſes: but God will none of that, for then he ſhould miſſe of his intent. So he ſpeaketh in another place, Eſay 57. 16. that he *will not alway chide, leſt the ſpirit ſhould faint before him*: Shewing, that if he ſhould not moderate the croſſes of his Saints, they would faint, and periſh vtterly, and then he ſhould be the loſer. *Reaſon.* Heb. 12.10. Pſal. 125. 3.

If a man in taming his Colt ſhould breake his backe, or otherwiſe ſpoyle him, the Maſter ſhould not onely hurt his beaſt, but alſo hinder himſelfe: in like manner, when God comes to his owne elect, which before their calling *are* (as *Iob* ſpeaketh) *wilde Aſſe colts*, vntamed and vnruly; he will maſter them, and humble them, and make them ſtoope; but he will not breake, deſtroy, or conſume them: for then the damage were his owne, he ſhould croſſe his owne purpoſe, which is to bring them to life. Iob. 11. 12. Heb. 12. 2.

Therefore Gods children may be aſſured of comfort; and a happy end ſhalll follow an vncomfortable beginning; a ioyfull deliuerie ſhall come in ſtead of a grieuous ſeruitude.

The

Vſe 1. The vſe of this is to teach vs neuer to faint vnder our croſſes and troubles: be they what they will be, neuer be diſcouraged. God is *Iehouah*, that can helpe, though men will not: yea though all were againſt vs, as *Pharaoh* and the Egyptians were againſt *Iſrael*, and none would mooue the hand to aide vs, yet his helpe is ſufficient to preuaile againſt all. For, hath God deliuered vs from the yoke of ſinne and Sathan, and from the bondage of vnruly luſts? and ſhall not he be able to ſet vs at liberty from weake men, that can onely oppreſſe our fleſh?

Hath he remoued the tyranny of ſinne, which would haue damned our ſoules? And cannot he giue vs refreſhing from the miſerie of our bodies? If God deliuer from ſinne, death, and hell, neuer faint, as though he could not rid vs from outward afflictions: if he haue ouercome the greater, the leſſer ſhall not withſtand him. God grant vs freedome from thoſe things that are ſimply euill (as ſinne is) and the cauſe of all ill: then it is eaſier to ſuccour vs againſt thoſe which are medicines againſt euill, and are often turned into bleſſings.

So that if Chriſt haue waſhed vs from our ſinne, the worſt and foreſt enemie, (for all the world cannot waſh away one ſinne) then neuer feare theſe leſſe matters.

Oh, but this makes me doubt whether I am Gods childe or not, becauſe I haue ſuch long and fiery troubles: if God loued me, would he afflict me thus? Then looke to this people here, they were the beſt Nation vnder the Sun, and none ſo good as *Iſrael*, euen then, when they were thus preſſed vnder *Pharaohs* cruelty. All other people were but as thornes, they were the Roſe: other were but harlots, they the Lords Spouſe: yet they were afflicted, and that indeede to keepe them from vngodlineſſe and worldly luſts, and conſequently from damnation. So that, outward eaſe is no ſure ſigne of Gods fauour, elſe none ſhould haue beene ſo much in Gods fauour as the Sodomites, Canaanites, and ſuch like: for they had all the eaſe, wealth, and outward proſperity of the world. And before the floud, *Caines* children had all the glory of the world on their ſide. They found out Muſicke, and keeping of Cattell, and other Arts, and all muſt be beholding to them.

Geneſ. 4. 20. 21. 22.

But

But let vs keepe Gods fauour, let vs feare him and pray vnto him, and then our long and ſtrong croſſes ſhall bring long and ſtrong comforts.

Secondly, let vs learne hence to prepare for croſſes, ſince Gods children may be ſore afflicted: elſe little do we know how they will ſting vs when they come. It is our beſt courſe therefore to get wiſedome, while the price is in our hands, to labour to get patience, and to acquaint our ſelues with God, that we may ſeeke to him, and waite for deliuerance at his hands. For that makes croſſes ſo tedious and grieuous, when they hit vs on the bare: whereas if we had patience to beare them, and faith to empty our hearts by prayer, they would be eaſie. Nothing makes afflictions ſo burdenſome, as when they meet with an heart in which remaineth ſome ſinne vnrepented, or ſome paſſion not ſubdued. But if with faith and patience we would yeeld our ſelues to Gods will, we ſhould be as quiet as Lambes, as Chriſt was: *As a ſheepe before her* Eſay 53.7. *ſhearer* is dumbe, ſo he opened not his mouth. So *Paul* in the Acts, when they perſwaded him not to go to Ieruſalem, ſaid, *What do you weeping and grieuing mine heart? I am readie to die* Acts 21.13. *for Chriſts ſake at Ieruſalem.* He could be content to giue his fleſh to be whipt, and his body to be impriſoned, yea, and his life alſo to be ſacrificed for Chriſts ſake. Nothing could be too much or too deare to beſtow vpon him.

Prepare therefore for croſſes, and we ſhall be able to beare them. But if we goe on in a fooles paradiſe, and thinke indeed this world is a vale of teares to others, but to me it ſhall be a place of pleaſure: they muſt haue trouble, but I muſt haue eaſe: then, when, in ſtead of ioy, we find griefe that we looke not for; and we dreame of credit, but there comes nothing but contempt; we imagine that God ſhould lift vs vp higher and higher, and he caſts vs downe lower and lower; this caſts vs into ſuch deſperate paſſions, that we are neither fit to ſerue God nor man.

All this would be helped, if we could thinke Gods children haue in all times ſuffered afflictions, it is the lot of the righteous, and I muſt looke to taſte of the ſame cup, and therefore labour before hand to get patience, and to truſt in God

God, and looke for helpe at his hands. Then we ſhould be like *Moſes*, that in all thoſe trials, when others were at their wits end for vexation and feare, was quiet and ſtill, and God deliuered him out of all, as he will do vs alſo, if we will (as he did) patiently reſt vpon him. So much of the Preface.

The first Commandement.

Now follow the Commandements, whereof the firſt is contained in theſe words:

Exod. 20. 3. *Thou ſhalt haue no other Gods before my face.*

Doct. The more goodneſſe God exerciſeth towards vs, the more nearely we ſhould cleaue to him.

FRom the inference, that God will haue them therefore keepe this Commandement, becauſe he had deliuered them from the bondage and ſlauerie of Egypt, we learne that the more goodneſſe God exerciſeth towards vs, the more nearely we are to cleaue to him.

Deut. 10. Deut. 10. 14. 15. *Behold, heauen and the heauen of heauens is the Lord thy Gods, and the earth with all that therein is: notwithſtanding, the Lord ſet his delight vpon thy fathers to loue them, and did chuſe their ſeede after them, euen you aboue all people, as appeareth this day, &c.* verſe 10. *Therefore thou ſhalt feare the Lord thy God, thou ſhalt ſerue him, thou ſhalt cleaue vnto him, and ſweare by his Name.*

Vſe 1. This ſerueth to teach vs, that as they were to be ſtirred vp to obedience for their deliuerance by *Moſes*, ſo we much more for our redemption by Chriſt: as we are alſo taught, Luke 1. 74. *That we being deliuered out of the hands of our enemies, ſhould ſerue him without feare all the dayes of our life, in holineſſe and righteouſneſſe before him.* For that is more excellent then the deliuerance out of bondage, by how much the ſtate of vnregeneration is more grieuous then their corporall thraldome.

In that, men tyrannized ouer them: in this, the diuell, ſinne, and death: there the body onely was tormented, here the ſoule deadly wounded: there was ſome intermiſſiō, this is perpetual, day

day and night: there death made an end of their misery, here it begins it: that was felt, and therefore they were willing to be relieued, this spirituall seruitude is not perceiued, and therfore they will neither seeke help, nor receiue it, when it is offered.

Then it reproones them, who the more they be freed from outward misery, the more they be in slauery to their inward corruptions, and least subiect to Gods holy will. And therefore the Prophet, *Iere.* 5.5. complaines of the great men, that they were the greatest rebells against God: he tooke off the yoke of want and miserie, and they shooke off the yoke of obedience. *Vse 2.*

Thou shalt haue none other Gods before my face.

THe drift of this commandement, is, that we should sanctifie God in our hearts, and giue him his full priuiledge aboue all his creatures.

First of the negatiue part: to haue none other Gods, is, not to haue any thing whereon we set our delight, or which we esteeme more then God. The doctrine from hence, is, that we must suffer nothing to withdraw our soule, or any thing in our body, or soule, from God. For whatsoeuer withdraweth any thing in vs from God, that is a strange God vnto vs. That is euery mans God, that euery mans heart is most set vpon. Whatsoeuer the mind of man is more carried after then the glorie and seruice of God, that is another God to him. As for matter of commoditie, if a man set his hope and his trust, and his heart vpon his wealth, this is Idolatrie. As in *Iob* chap. 31. verse 24. *If I made gold my hope, &c.* So the rich man in the Gospel made his wealth his god, because he trusted in it, and did worship to it: for here he speakes of the inward worship of God in the soule. If one then relie vpon wealth, and thinke himselfe safe when he hath it, and vndone if it be taken from him; this is to make goods his gods, and gold his hope. For if his hope be gone with his goods, what was his hope before? If when his riches depart, his confidence also departeth; did he not say to them afore, Thou art my confidence? So couetousnesse is called Idolatry: not that men bow downe their bodies to it; but (which is worse) their

Doctrine. Nothing should withdraw vs, or any thing in vs from God.

Luke 12.29.

Coloss. 3.5.

soules and affections, their wit, memorie, vnderstanding, yea, all their faculties, stoope to that, whereas they should onely stoope to God. So that he that loues riches aboue measure, and sets his heart vpon earthly things, is one of the worst sort of Idolaters.

In like manner, pleasure, and what other thing soeuer a man hunts after, more then after Gods glorie, is another god vnto him. As the Apostle speakes of some voluptuous persons, who would haue thought it an iniurie, if one had told them that they worshipped not God, but their bellies: for they, no doubt, tooke themselues to be professours of Religion, and seruants of God, as well as the best: howbeit the Apostle saith in plaine words, that they made their belly their god. For though they did not kneele downe, and hold vp their hands to their belly, yet they set themselues more earnestly to feed themselues, then to glorifie God: & were more grieued if they were pinched in a matter of victuals and good cheare, then to see the name of God dishonoured and blasphemed, or any sinne committed. So those that giue themselues wholly to hunting, hawking, dicing, carding, or any such vaine practises, they make these things their god. For they are more glad when these things are effected according to their desire, then if any thing be brought to passe for Gods honour. And if they be crossed in any of these things, they are more vexed and troubled with it, then for swearing or stealing, or breach of the Sabbath, or lying, or any thing whereby Gods Law is violated. So *Ierem.* cha. 17.5. to trust in any fleshly thing is idolatry: for, saith he, *Cursed is he that maketh flesh his arme*, Why, may he not do so, and serue God too? No, saith he, *he withdraweth his heart from God.* So that look how much any one relieth vpon earthly things, so much he forsaketh God: and in what measure he placeth his confidence in any thing else, in that measure he remoues it from God.

Phil.3.19.

All these vngodly men then be worshippers of false gods, and make those vaine things Idolls to themselues. So euen *Eli* was said to honour his sonnes more then God. Though he were a good and holy man, yet, being too indulgent to his

2.Sam.2.29.

his children, in that he contented himselfe onely to haue admonished them for their faults, and did not proceed to punish them when admonition would not preuaile, (as became him being a Magistrate) he honoured his children more then God. Yet he did honour God, and was a good man: but through infirmitie, and too much loue of his children, he was borne away from that care of the glorie of God that he should haue had; and so did beare with them more then he ought to haue doone; and this was that sinne, for which God so shapely doth in word reproue, and in deed correct him.

The vse of this is, first to reprooue all ignorant men, and vnregenerate persons: it is certaine they haue other gods. For euery vnregenerate man depends, eyther vpon himselfe, or some other thing else, neuer vpon God: as he saith of such, *They sacrifice vnto their nets:* not that they did offer burnt offerings vnto them: but because they got much wealth by violence, they thought their riches came from their owne practises, and therefore imagined that God did not prouide for them, but that they had prouided for themselues: and so did not thinke themselues beholding vnto God, but vnto their owne hands that could finde meanes to get these outward things. So that euery carnall man sets vp himselfe, he doth nothing but seek and serue himselfe, and therefore is his own idoll, and another god vnto himselfe. *Vse* 1. Habac. 1. 16.

This serues also to humble Gods children daily with the consideration of it: for who liueth so holily, that doth not sometimes feare men more then God, and that doth not often depend too much vpon outward meanes, and hath not too great a loue of earthly things? 2

Thirdly, that we may keepe this Commandement, we must learne to vse all outward things, as though we vsed them not; that so our minds and affections, and iudgements, may be ready to serue God, and we may be also prest to do his will. For whosoeuer sets himselfe to roote in the earth, and to lust after worldly things, his heart will be so occupied and forestalled therewith, as that if he be called to any seruice of God, he must say, *I haue married a wife, and cannot come:* Luke 14. 3

my Farme and mine Oxen will not let me come: and all this while he sets vp a strange god. But then shall we attaine to a sincere (though not perfect) obedience to this Commandement, if we can come to deny the world, and neuer to trust to these things when we haue them, (for the abundance of them cannot helpe vs without Gods blessing) nor to be discouraged and cast downe though they be all taken away; because the want of them shall not hurt vs, if God be with vs: for we liue by his blessing, and therefore we most set our selues onely to rest on him, and not to leane to any creature.

Before my face.

BEcause this is the most spirituall Commandement, and doth most presse vpon the heart, and we are most ready in this matter to dissemble with men, and deceiue our owne soules, therefore God doth more nearely vrge it, and saith, before me.

Doctrine. Hence we learne, that it is not enough so to behaue our selues, as that no impietie breake forth from vs before men, but we must looke to our hearts, and see that no impietie come in Gods sight. For a man may preach and exhort others to the loue of God, and yet if he do this for vaine-glorie, and not for Gods glory, to get promotion to himselfe, and not saluation to Gods people, he at that very time sets vp an Idoll in his heart. For God searcheth the heart. Therefore *Dauid* saith to *Salomon*, See that thou serue God with an vpright heart: or else, for all thine outward obedience, thou shalt do as good as nothing. For God hath a speciall regard of the heart, and doth as well discerne the most secret things of the soule, as any man doth the outward actions of the body. So *Ieremy* chap. 17. verse 10. *I the Lord search the heart.* God doth not looke on the outside onely, but on the inside also. Shewes cannot deceiue him. If we say, and sweare, and protest neuer so much that we loue & feare him, if this be not in our soule, it is not before his face; but in his sight there is nothing but hypocrisie and dissimulation. For men first look to the outward behauiour, and hence descend to iudge of the heart:

We must not onely carrie our selues wel before men, but our harts also must be vpright in Gods sight. 1. Chro. 28. 2.

heart: but God first approues the heart, and then the outward action. If we see good things outwardly, we are bound in conscience to thinke well of that man: but God will first see vprightnesse, and then he will account well of the actions that we do outwardly.

This then ouerthroweth them, that thinke if they can carry themselues that men cannot blame them, then all is well: whereas this is nothing. For God saith, *Cleanse thine heart from iniquitie, O Ierusalem, that thou maist be saued.* No outward washing can do any good, vntill the heart be first well and throughly clensed. *Vse* 1. Iere. 4. 14

Secondly, this teacheth vs to carrie our selues warily; and to feare as well secret, as open sinnes, because all secrets are open to God, and euery hidden thing is manifest befor his face. This meditation helped *Iob*, that he would not allow so much as a wanton looke, or by-thought: for he considered that God beheld all his wayes, and told his steps; neither could he be deliuered from his Highnesse. If God had seene them onely, and not taken any great notice of them, it had not bene so much: but as he saw them, so he kept them in such a remembrance, as that according thereunto *Iob* should receiue his reward. In this regard *he made a couenant with his eyes*, and did walke in feare continually, and would suffer no vanitie or filthinesse to enter into his heart. But the want of this perswasion, that God lookes alwayes fully vpon vs, is the cause why men haue so many couetous, so many craftie and cruell thoughts, and such impure cogitations: yea, many are not afraid nor ashamed to thinke, and say, that Thought is free. But they shall find, that though it be free from men, it is not free from God; and that they shall be liable to the sentence of euerlasting death and condemnation before Gods iudgement seate, vnlesse they be as carefull to cherish holy thoughts within themselues, as to performe honest actions; and as diligent in purifying their hearts in the sight of God, as they are in walking ciuilly in the sight of men. *Vse* 2. Iob 31. 1. 2. 4. Thought is not free.

So much of the Negatiue part of this Commandement. Now followeth the Affirmatiue.

The affirmatiue part of the first Commandement.

To know God.

Doct.

Wherein we are commanded foure especiall things, *Viz.* To know God, to loue him, to feare him, to trust in him. If we haue these things in our hearts, then God beares the sway there, and is the chiefe commander of our soules and bodies. And first of knowledge: this Commandement enioyneth euery man to know God, according as he hath reuealed himselfe in his word, both in essence, persons, properties and actions: and according to his knowledge, to compose his heart and all his affections. As Christ saith, *This is eternall life, to know thee, and whom thou hast sent Christ Iesus.* He that knoweth God in Christ, hath the life of grace in him, which is called eternall life, because though it haue beginning in this life, yet it shall neuer ceasse, but increase to an euerlasting perfection. For if any one do thus know God, how can he chuse but loue him, and trust in him, and feare him, and do euery thing that he commandeth? Psal. 9. 10. *They that know thy name, will trust in thee.* So that the cause why men put their confidence in God, is for that they behold his power, truth, iustice, and all sufficiencie: and these will neither put their confidence in any meanes, how lawful soeuer, nor yet fall to them that are vnlawfull.

Iohn 17. 3.

Vse 1.

As for others that do not know him, they trust in the meanes when they haue them, and murmure against God, when they be depriued of them: 1 Chronicles 8. 9. *David* saith to *Salomon, My Sonne, know thou the God of thy Fathers, and serue him with an vpright heart, and a willing mind.* So Iohn 13. 17. *If ye know these things, blessed are ye, if you do them.* Whereby is implyed, that though they should performe the duties which God requireth: yet if they did them not in knowledge and obedience of Gods holy word, they should gaine no sound comfort thereby, nor further their reckoning in the sight of God. This is the ground-worke of all Religion, and the foundation of true pietie, to know God: for till we know him, we can neuer yeeld any faithfull seruice to him. Whereas whosoeuer knowes God aright, that he searcheth into the heart and secret imaginations of the soule, will take heed how he doth dissemble, and therefore he will striue to get an vpright heart, and he will serue God with a willing mind.

mind. For why do men ſo willingly ſerue great perſonages, and are readie to imploy themſelues in their buſineſſes? but becauſe they thinke, that hence they ſhall haue honour and credit as a reward of their ſeruices. If then we did faithfully conſider that God giueth ſuch excellent wages, as that no man can giue the like, (for what doth he not beſtow on them that feare him? He giues them his Sonne, he giues them his Spirit, and grace in their heart, he giues them the bleſſings of this life, and eternall in the world to come) we would ſurely ſerue him with a willing mind.

But on the contrary, the cauſe and the fountaine of all diſobedience againſt God, is, becauſe there is no right knowledge of God. As *Hoſea* complaineth in his fourth Chapter, verſe 2. that *they lie, they ſteale, they commit adulterie, and blood toucheth blood.* But what is the cauſe of this confuſion? Becauſe there was no knowledge of God in the land: and where men know not God, what can be looked for elſe, but all impietie againſt God, all vnrighteous dealing againſt men? Hoſea 4.2.

This iuſtly reproueth all ignorant people, that know not how many perſons there be in the Trinitie, or at leaſt they cannot tell what any of them did for them. They are not acquainted with the properties of God, nor with his actions, they neuer thought on his name, nor pondered on his truth, iuſtice, power, mercie, and ſuch like things. Theſe may brag of loue, and faith, and hope, and confidence, and patience: but they haue none of them, for all good things flow from this, that we know God. Therefore *Paul* ſaith, 2. Theſſalonians 1.8. *That God will come with thouſands of his Angels in flaming fire, rendring vengeance to all thoſe that know him not, neither obey his Goſpell.* Theſe things follow cloſe; Doth not one know God? then it is cleare he doth not obey his Goſpell, he maketh no conſcience of it. Therefore an ignorant heart is alway a ſinfull heart: and a man without knowledge, is a man without grace: and this ignorance is ſo foule a ſinne, as that it ſhal be ſufficient to bring Gods vengeance vpon them: and how light account ſoeuer men make of it, God will condemne them for this, that they remaine ignorant of him: for *Vſe 2.*

ſure it is, that ſuch men neither can nor will haue regard to his commandement.

3 And on the other ſide, this muſt ſtirre vs vp to call for wiſedome, and to cry for vnderſtanding, to ſeeke for it, and to
Prou. 2. dig for it as for gold and precious ſtones. We muſt often reade Gods word, and conferre and meditate vpon it: which if we do, it will giue vs vnderſtanding, and then we ſhall ſee Gods properties, his goodneſſe, his loue, his abilitie, and readineſſe to helpe vs, and ſo we ſhall be effectually drawne to truſt in him. And indeed, this often meditating and thinking vpon Gods word, is the next way to make vs like God, and to renue and repaire the image of God in vs. For, by ſeeing Chriſt in the Goſpell, we are changed into his image from
2 Cor. 3. 18. glorie to glorie; and the more we know him, the more we increaſe in being like to him. So long as we know in part, we are like in part; but when we ſhall haue perfect knowledge, then we ſhall be perfect in holineſſe, and perfect in righteouſneſſe, as he is perfect. As 1 *Iohn* 3. 2. he ſaith, *Now it appeareth not what we ſhall be: but when he ſhall appeare, we ſhall be like him.* And why like him? Becauſe *we ſhall know him as he is.* So that the perfection of knowledge, will bring the perfection of holineſſe; and the more we increaſe in knowledge, the more all good things will increaſe in vs: and if our knowledge were once perfect, we ſhould be perfect, without weakneſſe of infirmitie.

Loue God. The next dutie is loue. That we muſt *loue God with all our hearts, and all our ſoules*, as is commanded, *Luke* 10: the reaſon is, becauſe he is that *Iehouah* in whom we liue, moue, and
Act. 17. 28. haue our being: he is our God that giues vs all good things, and can onely free vs from all ſinne and miſerie: therefore we are bound to ſettle our whole loue vpon him. And indeed this is the chiefe dutie, and the beſt fruite of knowledge. For this worketh all chearefulneſſe to obey, conſtancie in obedience, patience in ſuffering, and procureth acceptation from God for all our ſeruices. But becauſe it is ſo plaine a duty, as that no man will denie it, it is beſt for vs to ſhew ſome marks, whereby we may ſee in what meaſure we haue attained to loue God.

The firſt may be, how we delight to ſeeke God in the means, where-

wherein he hath appointed to meete vs. For in what measure we can offer our selues to God in those things wherein he offereth himselfe to vs, in that measure we loue him. If we be willing to aske all good things, and to seeke comfort at his hands by prayer, and to lay open our wants to him, and as it were to conferre with God: if we be desirous to come to heare his word, wherein we may see his wisedome for our direction, his mercie for our comfort, his power for our defence, and for the subduing of our sinnes, and his riches to make vs rich, and to supply all our wants; then we do indeed loue God: and the more we can reioyce in these things, the more we loue God; and the lesse we delight herein, the lesse we loue him. So for the word and Sacraments, wherein Christ Iesus offereth himselfe vnto vs, to make vs partakers of his bodie and bloud. Marks to know whether we loue God or no.

Would we then trie how we loue God? we may trie it by examining what desire we haue to these things. Would we come to this banquet of the heauenly King, to eate the body, and drinke the bloud of his Sonne that is set before vs, rather then to the table of an earthly King, to taste of such cheare as he can make vs? Then this affection is truly in vs, because we haue a sound delight to come where he is. For in these means God doth offer himselfe vnto vs, and cometh to abide with vs, as Christ saith, that he and his Father will dwell with vs, and the holy Ghost also will come into our hearts. Iohn 14.23.

2 The second note whereby we may trie our loue vnto God, is obedience. As Christ saith, *Iohn* 14. 21. *He that loues me, keepes my Commandements:* he then that keepes Gods commandements best, loues God best. But if any one say, that he loues God as well as the best, and yet will deale falsly, and lie and dissemble, and let his heart runne after his couetousnesse: if no good communication proceed out of his mouth, but onely froward, & wanton, and vaine speeches: let him know assuredly, he deceiueth himselfe, and the loue of God is not within him. The loue of God, whersoeuer it is truly seated, will cause obedience vnto God.

If one should say, he loued the King as well as any subiect, and yet would alway be either practicing, or inuenting treason,

ſon, could we beleeue him? No more may we beleeue, or once dare to imagine that thoſe that commit wickedneſſe, & walke in the paths of vnrighteouſneſſe, either are, or can be, the friends of God, ſo long as they continue in their vngodly courſe. Nay, ſo farre as a man allowes himſelfe to do any thing contrary to the Commandements, ſo far he is a hatefull perſon and an enemie to God. *He that hath my Commandements, and keepes them*, ſaith Chriſt, *he loues me*. Ioh. 14. 21. and Pſal. 81. 11. he proueth that the people would none of him, becauſe they would not hearken to his voyce.

3 A third note, whereby we may diſcerne our loue to God, is the loue we beare to his children. 1 Ioh. 5. 1. *He that loues him that begets, will loue him that is begotten of him.* If then we find in our hearts a good affection to Chriſtians, becauſe they are Chriſtians, without any reſpect what they haue bene, or may be vnto vs: if we eſteeme of them, becauſe they beare a loue to Godsword, & haue the vertues of Chriſt ſhining forth in their liues; as loue, patience, meekneſſe, temperance & ſuch like, it is an vndoubted teſtimonie vnto vs, of our true loue to God.

4 A fourth marke is, If we loue Chriſts coming, if we can
2 Tim. 4. 8. willingly deſire his appearance to iudge the quicke and the dead. For whatſoeuer our heart is truly ſet vpon, we cannot but be exceedingly deſirous to haue it with vs. Loue is ſuch a band, as doth tye and draw the minde vnto that which is loued. And therefore when *Paul* felt the loue of God ſhed abroad in his heart, he deſired earneſtly to be diſſolued, and to be with Chriſt. So likewith in the Reuelation 22. 17. The Spirit, and the Bride ſay, *Come Lord, come quickly*. And euen in the naturall mariage in which the loue is much more weake and ſlender, this is manifeſt, that if the Wife loue her Husband, when he is gone farre off, ſhe will be very deſirous of his returne. If this be ſo in this mariage (where there be manie infirmities and croſſes) that they long and wiſh for the companie of one another; how much more in the ſpirituall? where there is perfection alreadie in the Husband; for he is full of loue and all goodneſſe, and happineſſe, and will likewiſe free his Spouſe from all miſeries, wants and infirmities, (when we ſhall be ioyned fully together) and fill

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vs full of all vertues and graces. In this marriage, I say, how can one chuse but long after this perfect and happy meeting? How can he that hath any loue and assurance of these things, stay himselfe? but he shall be readie to flie vp into heauen, and the flame of his desire will burne aboue the clouds, to wish that God would come and dwell with vs. If the Wife should say, I loue mine Husband as well as any, but she cannot endure to heare of his coming home, and it would make her sicke to be sent for to him, or to vnderstand that she should shortly meete with him: who doth not see that this were meere dissembling, and no true loue indeed? For, so farre as a Wife doth loue her Husband, so farre she will desire his companie. So if we will beare others in hand that we loue God aboue all, and no man loueth God better then we, and yet neuertheleſſe haue no desire to come at him, neither would haue him by our wils to come at vs; what loue is this? It is very weake, or none at all. We must therefore pray and endeuour that we may long and wish for the comming of Christ Iesus. For God hath giuen this to others of his children, that were as weake as we; that when they did thinke of their good estate and freedome from all sinne and miserie, as also of the perfection of all happinesse which they should enioy in the life to come, they were so inflamed in their hearts, as that they vehemently desired his presence, by which they should be deliuered from all their woes, more then any Woman could desire the comming of her Husband.

The fifth and last note, whereby we may trie our loue to God, is to consider how we stand affected to that which he hateth. True it is that we may loue a man vnfainedly; and yet not hate all that he hateth, because his hatred may be vniust, or he may exceede in the measure thereof: But God (we know) is perfect, and hates nothing but that which is hate worthie: and abhorreth none, but those that deserue to be abhorred. Therefore we must trie and see how we stand affected to the world. For the Apostle saith, he that loueth the world is an enemie to God, and 1 Iohn 2. 15. For as well he that loues that which God hates, Iam. 4. 4.

hates, as he that hates that which God loues, oppoſeth himſelfe againſt God. Therefore we muſt ſee how we hate couetouſneſſe, malice, pride, filthineſſe, falſhood, and ſuch like, for all theſe things God hates. But if one be ſo farre from abhorring lying, as that he himſelfe will lie: and ſo farre from hating flatterie, as that himſelfe will flatter and ſpeake faire before mens faces, but depraue them behind their backs; if one be ſo farre from hating vnthriftineſſe, as that he will be a Gameſter, and ſpend thoſe things idlely and waſtfully, which God gaue him for a better end, and for which he muſt ſhortly come to a reckoning before his Iudgement ſeate: he that walketh in theſe or any ſuch wayes, it is plaine, that he hates not that which God hates, and therefore doth not loue God.

The feare of God.

The next dutie here commanded is the feare of God, which alſo proceedeth from knowledge. For as the ſight of Gods goodneſſe, and mercie, and truth, will inflame the heart with a loue of him: ſo if one conſider his greatneſſe, power, and excellencie aboue all his creatures, this will ſtrike his heart with a wonderfull reuerence, and a great feare of his Maieſtie.

But for this feare, an obiection muſt firſt be anſwered. For 1 *Iohn* 4. 18. he ſaith, *Perfect loue caſteth out feare:* and *Luke* 1. 74. *We are deliuered from all our enemies, that we might ſerue him without feare.* To this we anſwer, that perfect loue caſteth out a ſlauiſh feare indeed, and ſuch as is in the diuels, who tremble before God, but ſo, as they runne from him, hate him, and rebell more obſtinately againſt him. Such alſo is in wicked men: when the threatnings of God arreſt their euill conſciences, and ſummon their wicked hearts, and draw them before Gods Iudgement ſeate; then they caſt off all ſhew of loue to Gods word, and breake out into open perſecution of Gods holy ſeruice and ſeruants.

Iames 2. 19.

But it is true; that whoſoeuer loueth God, cannot chuſe, but in the ſame meaſure alſo feare him. For the Spirit of God that perſwadeth them of his fauour, and worketh loue, will declare his power and greatneſſe, which will worke a feare and awe of him. It caſteth out therefore the helliſh feare, that

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make one flee from God, but it causeth that holy feare, that makes one more carefull to come vnto him, and to worship him. We must then loue God with our whole hearts, and soules, and minds, and withall haue such a feare as must draw vs vnto him, and yet terrifie our hearts from committing any euill against him. It must be a feare mingled with loue and confidence, that must be holy, and crucifie and restraine all ill affections and desires. This is commanded, *Esay* 8.13. *Sanctifie the Lord in your hearts, and let him be your feare and your dread.* The occasion of this Precept was this:

Before in the Chapter he shewes that there were feares, and rumors of wars in the Land: whereupon the people, and King, and all did shake, as leaues shaken with the wind, by reason of the great feare which was in them. Now then, here he brings a medicine that will make them still and quiet; for the cause of their false feare was, because they were empty of true feare; and they were so exceedingly troubled with men, because they could not looke vp vnto God.

But in the twelfth verse, the Prophet saith to Gods children, Do not you feare their feare. Feare not you the feares of wicked men; for they feare nothing but pouerty, and outward disgrace, and a temporall death: these be base feares, and not worthy that the hearts of the children of God should be taken vp with them, being but trifles: fear not these things then, nor yet them (that is, wicked men) feare neither the feares that wicked men feare, nor yet themselues.

But now, because the hart of man wil feare some thing, and vnlesse it be very well armed, it will feare man, and the feares of man; therefore he sheweth a meanes how to keep vs from all infection of such foolish terrours, and that is, to sanctifie God in our heart, and to let him be our dread; that is, to giue him the praise of his power, mercy, and truth, and of all his attributes, and then he shall be our dread. For he that will giue God the praise of his power, will neuer feare the wrath of man; for he knowes Gods power is more able to helpe, then mans is to hurt; he that giues him the praise of his mercie, will not faint in any necessity, for he knoweth that Gods mercy will supply all wants. And he that giues him the praise

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of his truth, will not be diſcouraged for any danger, becauſe
Pſal.91.15. God hath promiſed to ſuſtaine him in all, and to deliuer him
out of all.

Doct. This is then to feare God with all our hearts: To feare him onely, and neither to feare wicked men nor the things that they feare: for ſo farre as we do feare either of theſe, we breake this Commandement, and our hearts are voide of the true feare of God. Luke 12.45, Chriſt ſaith, *Feare not them that kill the bodie, and after that are not able to doe any more.* But I wil forewarne you whom you ſhall feare: *Feare him that after he hath killed can caſt into hell.* Where it is ſaid (*that can kill the body*) it is not to be vnderſtood, as though any man had any power in himſelfe to kill it, but God giues them leaue ſometimes; and by his permiſſion, (for the humbling of his children) they are able to kill them. As if he had ſaid, This is the nature of men, that if they ſee any grow powerfull and great, they are afraid, and thinke, How ſhall we eſcape? how can any be free from danger, when ſuch perſons are ſet vp? But why ſhould you be ſo troubled at their promotion? Or why ſhould you be afraid? When they haue done their worſt, what can they do? The moſt is to trouble you a little, and to ſend you out of this houſe of clay to heauen: They can go no further but to the killing of the body. But if you will feare profitably, and ſo as you ſhall be the better for it, I tell you whom you ſhall feare, and I repeate it againe, that you may the better marke it: I ſay, *Feare him, that after he hath killed the body, can kill the ſoule too.* And if you feare him, you need not feare men: for this true feare will caſt out all falſe feare. So *Eccleſ.*12.13. the holy Ghoſt ſaith, that *this is the end of all, to feare God, and keepe his Commandements.* And Prouer.1. *The feare of God is the beginning of wiſedome.* Would we then haue the beginning and perfection of wiſdome, and the end of all? Let vs feare God, giue him the honour of his greatneſſe, and tremble alway before his face.

Reaſons to make vs labour for the true feare of God. There are diuers reaſons to moue vs with all our ſtrength and indeuour to get this feare of God in our hearts, drawne from the benefits which wil flow from it, to euery one which doth in truth embrace it.

First, Prou. 8. 13. *The feare of the Lord is to hate euill, as pride and arrogancie.* Where he sheweth, that in what measure any one feareth God, in the same measure he doth loathe and detest all euill: yea not onely the open and abhominable sinner whom the world doth condemne, but the most secret & hidden. For he saith not, to hate euill, as murther and adulterie, but pride and arrogancie, those which lie in the heart, and do not shew themselues to the world: yet he that feareth God, will hate them.

This is one excellent priuiledge that he hath that feareth God, that he will not offend God, because he hateth what euer might displease him. So that he is fenced against all secret wickednesse. As we may see in *Ioseph*, though he might haue done that euill to which he was solicited most secretly, Gene. 39. so that no man could haue spied or perceiued it: yet he would not for all the world consent: and the reason was, The feare of God made him hate it in his heart: and hating it inwardly, he would neuer practise it outwardly. So *Iob* speakes of himselfe, that he could haue borne out oppression, and haue made all stoop to him, no man would haue gone about to find fault with him: yet he durst not for all that: for Gods iudgement was terrible in his eyes, and he could not be deliuered from his highnesse: and this was that that kept him from doing wrong, though no man durst haue gone about to haue sought reuenge against him. Iob 31.

Secondly, the feare of God, if it once thorowly do possesse the heart, will make one pliable and frameable to Gods will, though it be neuer so contrary to his nature, and former behauiour: As the example of *Paul* will shew: for when God comes to him, and fills his heart full of feares and terrors, and strikes him downe to the ground, and lets him see his power and maiestie, and then after beginnes to reason the matter with him, and shewes him that he is a persecutour of Christ Iesus; then he is presently quiet, and saith, Lord, what shall I doe? That which all the preaching in the world could not do, nor all the miracles that he had seene and heard, that did this feare of God worke in a short time, and did so effectually change him in that little space, that hee neuer 2. Acts 9. 6.

uer turned backe againe. He might haue thought, What would men say, if I should turne from persecuting to preaching? and all on the sodaine to be a Minister of the Gospel, that was a Persecutor? What will the high Priest say from whom I haue letters? They may deeme me inconstant and to do them iniury: and many other reasons might he haue had to haue with-held him from obedience: but all is nothing now, the true feare of God casts off all obiections; for it so suppresses the lusts of the flesh, and makes the strength of sin so much to abate, as that he regards nothing in all the world, so that God may be pleased, and himselfe may be reconciled vnto him.

So *Esay* cha. 6. verse 5. God did send him about such a message, as he knew would be full tedious vnto him, and go against his stomacke, namely, that he must preach to harden the hearts of the people, and be a Minister of death to his hearers: which was as bitter as death to him, so as he could neuer haue yeelded to it. But now God comes not with the bare Precept, for that would haue done little good, the thing was so contrary to *Esay:* therefore he shewes himselfe to him in a Vision, and lets him see his Maiestie in such a fearefull sort, as that he cries out, *What shall I do? I am a man of polluted lippes, and dwell among a people of polluted lippes, I shall surely die, for I haue seene the Lord.* When he was thus thorowly terrified, and the pride of his flesh was beaten down with the apprehension of Gods fearefull Maiestie, then when God askes, Who will go? he is ready, and saith, Lord send me. And so God sends him, and he goeth immediatly, and willingly.

There is no disputing now, nor reasoning of the matter. For all the obiections that men make, (that they thinke that Gods Commandements be hard and grieuous; and why should they deny themselues? Why should they not haue their pleasure?) come hence, that they feare not God, nor thinke of his greatnesse. For if they could bring their hearts once to consider of his wonderfull power, they would soone stoope, all arguments would fall to the ground, and all would be quiet and still. For this will tame the fiercenesse and boiste-

boisterousnesse that is in mens hearts, and make them gentle and calme. As we see in *Iob*, though he was a very good and patient man, yet when his flesh began a little to worke, and his heart was disquieted, and vexed by the words of his friends, then he would needes be dealing with God, he thought he had reason to speake, and imagined that he could say much for himselfe; he would fill his mouth with arguments, and faine he would haue God to come to heare what he could speake in his owns defence, and he would prooue that great wrong was done to him. But now whē God comes and declares his workmanship in the Snow and Ice, and some other of his creatures, as it were to let him see how childish he was in the smaller matters, and ignorant in the creation and preseruation of these least things, and therefore he was a most vnmeete man to call God to account, and that God must come to giue his answer before him, that he should sit in the seate of iudgement and on the bench, and God stand at the barre: he was like to dispute well with God his Creator, that did not know the nature of the least of his creatures. When God had argued with him thus a while, and he saw how great God was, and how excellent: *Iob* had no more to say, but now indeede he confesseth that he had spoken foolishly, but he would doe so no more, he would now be still, and content to beare Gods hand, let him do what he would; if he would kill him, he was content to die, but he would neuer dispute with God any more. So we see how quiet *Iob* was now, and what good and notable effects this feare of God wil worke in our hearts, if it once soundly and throughly possesse them. Iob 38.12.13 Iob 42

Furthermore, God hath promised, that he that feareth him shall want no good thing. He may want that oftentimes which his wicked flesh would haue. For indeede nothing is more hurtfull and pestilent to a man, then that which his flesh doth most eagerly pursue and hunt after, and with greatest vehemency desire: and on the contrarie, nothing is more truely profitable and good for the soule, then that the flesh, and the lusts of it should be mastered and crucified. Therefore it is true, that he that feareth God most, shall often 2 Psal 34.9

moſt want thoſe things, which his fleſh would haue, becauſe they would do him hurt, but he withholdeth no good thing from him: that which indeede is good, and the word, and wiſedome of God ſhewes to be good, and wil by effect ſhew it ſelfe to be good, that he ſhall neuer want for him, nor his. This alwayes bringeth Gods bleſſing with it whereſoeuer it comes. So that, would we be holpen againſt our ſinnes, and haue the pride of our fleſh ſubdued, and be quickened to obedience? Would we be rid of all euill things, and want no good thing? The very pathway that leadeth to theſe, is the feare of God: which is alwaies accompanied with the bleſſing of God, and brings it abundantly on vs and ours, Pſalme 112. verſe 2. *His ſeede that feareth God ſhall be mightie vpon the earth: Mightie,* will we thinke? How can that be? What hath he to leaue them? How can they be mightie, when he hath nothing to beſtow on them? Yea, he hath enough: for he addeth, *His children ſhall be bleſſed.* It is not lands, and liuings, and great poſſeſſions, that makes ones children great: for one may haue them, and yet he hath no promiſe, but that himſelfe and his children ſhall haue the curſe of God vpon them while they liue, and be caſt into hell fire, and euerlaſting damnation, when they die. But it is the feare of God that makes a man happy himſelfe, and that will leaue a good and happy ſtate vpon his children after him. For this brings the bleſſing of God vpon himſelfe, and vpon his ſeed after him, that they ſhall continue happy ſo long as they continue fearing God.

Vſe 1. The vſe that we muſt make of this, is, that ſo farre as we would haue our wants ſupplied, and haue the bleſſing of God vpon our ſoules and bodies, and abundance of al things both for this life, and the life to come; we muſt labour to bring our hearts to the true and right feare of God, that we may tremble before his greatneſſe, and reuerence and dread the great Name of the Lord of Hoſts.

The meanes how to bring our hearts to the true feare of God.

The way to attaine to this, is, firſt to deny our ſelues quite, to renounce vtterly our carnall wiſdome, as he ſaith, Pro. 3. 7. *Be not wiſe in thine owne eyes: but feare God, and depart from euill.* If one will debate the matter according to the fleſhly wiſedome

wisedome of men, and say he hath reason to do that he doth, then surely he wil neuer haue reason to be religious, and serue God: for that is against his carnal reason. For *Salomon* would haue vs feare God: and how should one come to doe that? He must not be conceited of his owne wisedome; he must not thinke well of carnall reason, nor be ruled by it: for the wisdome of the flesh is enmity to God in all things. Yea the carnall wisdome of a spirituall man is enmity to God and goodnesse; and so long as one follows it, he shall neuer feare God. As we may see in *Eue*, when she would go and consult with that carnall reason, that the diuell had put into her head, and began to thinke with her selfe, Surely this fruite hath a good colour to the eye, and it is pleasant to the taste, and I shall get much knowledge by it, and be made like God, so that my state shal be much amended: (for this the diuell had perswaded her of) then she falls to eate the forbidden fruite, and to tempt her husband, and to do any thing the diuell would solicite her vnto; and feares God no more then if she had beene sure there had beene no God.

The second thing we must do, to obtaine the true feare of God, is, to ask it of him, to confesse that of our selues we haue it not, but are altogether prophane: as *Dauid* speakes of vnregenerate men, that they haue not the feare of God before their eyes, but thinke that there is no God, and liue as if there were no God. We must then confesse, and see our owne wants, and entreate God to supply the same, to put his feare in our hearts, since he hath promised this to all his Elect, and in his Couenant hath said, that he will put his feare in their inward parts, that they may feare him. And he hath bestowed it also vpon other of his children; as on *Dauid*, for he saith, that he did feare and tremble at the iudgements of God. And if we aske it of God (according to his owne couenant, and according to his former dealing with other of his children) he will also bestow it vpon vs. 2 Ierem. 31. 33.

The last meanes to obtaine this holie feare, is, often to thinke and meditate vpon Gods fearfull iudgements, which he hath executed vpon sinners: for this will breed in our hearts a sense and awe of his Maiestie. As to thinke, that 3

God did not spare his Angels, being more excellent creatures, and farre exceeding vs in glory and strength: but when they forsooke their place that their Creator had set them in, and rebelled against him, he cast them into hell, into extreme and miserable torments: and keepes them fast linked and tyed in chaines of darkenesse, for a wonderfull great addition of paine, for all their sinnes at the last day. So the old world, when they forsooke God and his Lawes, and grew to be earthly minded, and to set their hearts altogether on the world, not regarding God nor Religion; in this generall Apostasie and departing from God, he sent a generall floud, which did ouerwheime and drowne them all, so that they could not escape the hand of iustice. So on Sodome and Gomorrah, when they grew filthy, and prophane, and were full of idlenesse, and abused the good benefits of God, he rained fire and brimstone from heauen, and deuoured them all. And in all times, when any countrey, or city, or particular person, set themselues to rebell against him, he hath shewed himselfe terrible, by his fearefull vengeance and plagues vpon them. Thus the often and diligent pondering vpon the threatnings and curses of God, and the most certaine and fearefull execution of them vpon impenitent persons, will soften our hearts, and draw them more and more to stand in feare of this great God. And if we will thus deny our selues, and our fleshly reason, and pray vnto God for his feare, and labour to kindle his feare in our hearts, by calling to remembrance his fearefull, iust, and terrible vengeance vpon those that haue not feared him: this will at length bring our prophane hearts to some dread and reuerence of Gods holie maiestie.

But that we may not deceiue our selues, and thinke either that we haue not the feare of God at all, because we haue it not perfectly; or else thinke that we feare him, when indeed we do not, it is good that we consider some markes whereby we may rightly discerne of our estate herein.

True notes of Gods feare.

One true note of this feare of God, is, to feare the word of God: as *Esay* saith, chap. 66. verse. 5. *Heare the word of God, ye that tremble at his word*. As if he had sayd, I would that all my

my hearers would profit by the word of God, which I speake vnto them: but I know that none will make vse of it, but onely those that feare it. As also the Prophet *Habacuk* 3. 16. when he heard Gods threatnings, he feared, and his bellie trembled, and rottennesse entred into his bones, and he was wonderfully dismayed and terrified. If then the threatnings of Gods word can terrifie vs, and make vs tremble and afraid to do those things which he hath forbidden; or if when we haue committed sinne, they make vs confesse it, and humble our soules before God, this is an vndoubted token of the feare of God. But if thou sayest thou fearest God, and reuerencest the Maiestie of the most High, and yet carest not for his word, though it threaten neuer so much, nor for his iudgements denounced by his Ministers: it is most sure that thou hast no feare of God in thy heart. According as God complaines by the Prophet *Amos*, that if the Lion did roare, all the beasts of the field would tremble: but they were more beastly then beasts, and so senseleſſe, that let God roare and roare againe as long as he would, yet they cared not, nor were afraid at all. So that the beasts stoode more in feare of the Lion, then they did of God. If we heare the threatnings of God denounced powerfully against couetous and deceitfull, and cruell persons, against fleshly minded men, who onely seeke for earthly things; if we did heare these threatnings, and beleeue that they were true against vs, how could we choose but tremble and feare? Amos 3. 8.

But herein most men bewray their shamefull hypocrisie; that if a great man, some King or Prince did threaten that they should be cast into prison, and there lie all their life; or that they should be put to death, they would shake euery ioynt, and shew their feare in their face, so that no man could make them merrie in such a case, but they would lament bitterly: but let God threaten and protest that he will curse them, and damne them, and cast them into hell for euer, they are not a whit afraid, they can go as chearefully, as though there were no danger: yea, they will make oftentimes a mocke and scoffe at these iudgements. What a plaine and

palpable diſſembling is this, that men will pretend to feare God aboue all, and yet will be much more afraid, if a man do but threaten to turne them out of their houſe, then if God threaten to exclude them out of heauen? that one angry word of their Landlord will feare them: but twentie threatnings out of the Scriptures of God, will nothing moue them, nor worke vpon them. By trying our affections to the word of God then, we may ſee our affections to God himſelfe: either in loue (for he that loues Gods word moſt, may aſſure his ſoule that he loues God beſt;) or in feare: for he that moſt trembleth, and is moſt humble at Gods threatnings, he carrieth the greateſt reuerence towards God himſelfe: as he alſo, that puts greateſt confidence in the promiſes of God, doth moſt faithfully truſt in God.

2 Another ſure marke of this true feare, is, that it will cauſe one to depart from euill: ſo that he will not onely confeſſe &
Pro. 3.7. ſay, indeed it is naught, and it is my fault, and my nature, and I would I could leaue it; but it will worke a ſeparation betweene ſinne and the ſoule, ſo that he will depart from euill,
Pro. 16.6. what danger ſoeuer enſue vpon it, and will not be allured by any reward to commit ſin. In what meaſure the feare of God hath ſeaſoned the heart, in the ſame meaſure it will worke a forſaking of iniquitie. As we ſee it plainly proued by the ex-
Daniel 3. ample of the three children. The caſe ſtood thus with them, that either they muſt bow to the filthie Idoll, which was before them, or burne in that flaming furnace, which was prepared for him that would not.

Either they muſt purchaſe and procure the wrath of God, or ſuffer the wrath and diſpleaſure of *Nebuchadnezzar*: but hauing the feare of God within them, it gaue them courage and boldneſſe; that they feared not *Nebuchadnezzars* threatnings and power, but ſtood reſolute for the cauſe of God, and ſhewed the King plainly, that they would not diſhonour God, neither in hope of his fauour, nor feare of his anger. If God would, they knew that he could deliuer them: if he would not, yet this they let him know, that they would not incurre Gods diſpleaſure, and danger of euerlaſting death, for feare of any bodily death.

But

But on the contrarie ſide, ſo farre as any man hath not the feare of God, but feares man more then God, they will vpon euery occaſion runne to euill. As if one be in ſome fault, that he thinks he ſhall be puniſhed for, then he will helpe himſelfe by lying, and thinkes that he hath made a very good ſhift, if he can eſcape by that meanes. This is to make man a God, and God an Idoll; when one will ſeeke to make the face of man gentle, by making Gods face angry and frowning. So they, that when they be in ſome diſtreſſe and neede by pouerty, will venture to helpe themſelues, by breaking Gods Sabboth, and taking time from his worſhip, to labour for their owne gaine: this is plaine that they feare the feare of the wicked, and do not make God their dread; for if they did, it is moſt ſure they would depart from euill. So, he that feareth God, no hope of promotion, or outward benefit can make him conſent to wickedneſſe. As *Ioſeph* might in likelihood haue bene a great gainer, and gotten much promotion, by yeelding to the wicked filthie allurements of his miſtreſſe: yet, he would not giue the leaſt marke of conſenting, becauſe he was afraid to ſinne againſt God. So *Eſay* 51. 12. *Who art thou that feareſt mortall man, and the ſonne of man which ſhall be made as graſſe? and forgetteſt the Lord thy maker, that hath ſtretched forth the heauens, and laid the foundations of the earth?* Gen. 39. 9.

The great feare of mans power ariſeth from the forgetting of Gods infinite power. When one is in ſuch a terrour of man, that is but duſt, and cannot defend himſelfe againſt the wormes, but they ſhall creepe in his bowels and eate vp his heart, it cometh from hence, that one doth quite forget that there is ſuch a God, as was able to make heauen and earth of nothing, and that hath grieuous iudgements laid vp for ſinners; and that indeed he feareth man, and will rather be ſeruile to him in ſinne, to auoid his anger, then obedient to Gods holy will, to eſcape his indignation. Therefore in the *Reuelation* when he reckoneth vp a great rabble of reprobates, and the whole hoſt of damned ſinners he putteth the *fearefull* in the fore-front, and makes them the captaines and ring-leaders of all the reſt; Thoſe which be not fearefull to diſpleaſe God, and breake his law, but Reu. 21. 8.

herein very audacious, and preſumptuous: but for any good ſeruice of God, they be afraid to do it. They be afraid to keepe the Sabboth, or go to heare Sermons, leſt they ſhould be counted too preciſe: they will not ſerue God leſt their old acquaintance and friends ſhould forſake them, and their neighbours ſhould ieſt & laugh at them. This daſtardlineſſe and coldneſſe to do good, but courage and readineſſe to do euill, ſhewes plainly that they be voide of the true feare of God. For if men do but hold vp the finger, aud the moſt abiect and baſeſt perſon in a Countrey do but ſpeake a word, he may allure them and perſwade them to ryot and intemperancie, and to commit ſuch other heynous ſinnes which they haue promiſed to forſake, and God hath threatned to puniſh.

3 The third and laſt note of the true feare of God, is, to delight in Gods Commandements, and walke in his waies; as

Pſal. 112. 1. he ſaith, *Bleſſed is the man that feareth God, and delighteth greatly in his Commandements*. He that hath no delight to walke in Gods waies but in his owne, and hath all his pleaſure in talking of his commoditie and profite, not of the word, as though himſelfe were the God to be ſerued; and luſt had the ſoueraignetie and command of his heart, and not God: ſuch haue not the feare of God. But if one delight to conferre of Gods law, and take his greateſt comfort in ſpeaking, thinking, and practiſing of his Commandements; ſuch a one may conclude with himſelfe aſſuredly, that he hath that feare of God in his heart, which will bring him to euerlaſting life.

Hence then, the beſt man in this world may learne to confeſſe his weakeneſſe, and to acknowledge his wants and defects in this behalfe: for that ſo much feare of men, death, pouertie, and diſgrace, ſhewes a great want of the feare of God, This trembling at mens threatnings ſo much, and at Gods threatnings ſo litle, that is in all men by nature; the great feare of loſing earthly things, and the little feare of loſing heauenly things; the much delight we haue in matters of this world, and the little delight in the Law of God, teſtifieth to our faces, and ſhewes plainly that we haue but a very little ſparke of the feare of God.

Theſe

Theſe wants we muſt ſee, and confeſſe, and runne vnto Ieſus Chriſt, that made a perfect and abſolute ſatisfaction, that he might ſupply our imperfections; and then of his fulneſſe we ſhall haue enough to fulfill that wherein our ſelues come ſhort.

The next and laſt dutie, required in this firſt commandement, is to truſt in God with all our hearts, to put our full confidence in him, and relie wholly vpon him, and him alone. This is commanded, *Prouerbs* 3.5. *Truſt in God with all thine heart, and leane not to thine owne wiſedome.* Though thine owne reaſon tell thee, Now, that I haue great proſperitie and the world at will, I ſhall be ſafe: yet truſt not to that, but make God thine onely ſtay. So *Ieremie* 17. *Bleſſed is that man that truſts in God, and maketh him his ſtay: For he ſhall be like the tree planted by the waters ſide.* He ſhewes that he that truſts in God, ſhall be bleſſed of God, and ſhall be ſtill in a flouriſhing eſtate, what euer heate, that is, ſtirres, and alterations, and changes other men feele, he ſhall continue well, and be alway fruitfull. And indeed this is a ſingular happineſſe of a Chriſtian, to be fruitfull in good workes; and this is a grieuous miſerie, to be barren in good workes. That pincheth the heart, and is a ſcorching heate: but ſo long as one truſteth in God, he ſhall be kept in the Spring, there ſhall be no Winter, nor fall of the leafe vnto him. Faith maketh a perpetuall Springtime. For ſo ſaith the Prophet, *That his leafe ſhall be euer greene.* So further he ſaith, *Pſal.* 37. 4. *&c. Truſt in God, and he ſhall giue thee thine hearts deſire.* He that would haue what he can wiſh or deſire, let him truſt in God: for this intituleth him to all Gods promiſes, yea, it giueth him intereſt in God himſelfe, and hauing him he can want nothing. To truſt in God.

The way whereby we ſhould come to this truſt in God, is, to meditate of his power and goodneſſe; to know that he is able to helpe vs, though we haue all the world againſt vs; and contrariwiſe, that vnleſſe God do helpe vs, all the world, and all the helpes in the world, ſhall be no furtherance to vs. The firſt meanes, to attaine to a ſure truſt in God.

Then alſo to conſider the experience of his mercie, that he hath deliuered other of his Children, when they were in

Lam.3.15. as great neceſſitie, and were drunken with gall and wormewood, with ſore and grieuous afflictions; he hath made them ſober with true comfort and conſolation. Theſe meditations often ariſing, and nouriſhed in our hearts, will bring vs at length to leane to him, and build onely vpon him, who is our ſure and vnremooueable foundation.

Vſe 1. The vſe of this, is to teach vs, to get confidence and truſt in God, that ſo we may haue our hearts deſire, and may alway flouriſh; that though heate come, though temptations and calamities befall vs, and all things ſeeme to be toſſed vpſide downe, yet ſo long as we can truſt in God and waite for his mercie, we be in ſafetie. For no man is hurt, till diſtruſt and vnbeliefe hurt him: if the ſoule be not hurt by vnbeliefe, all other things are ſo farre from hurting vs, as that they ſhall do vs great good. Now ſome of the marks, whereby we may know that we do indeed, and not in word onely, truſt and relie vpon God alone, are theſe.

Notes of true confidence.

The firſt is, to vſe all good meanes faithfully to ſerue Gods prouidence. No man is more diligent in putting all good meanes in practiſe, then he that hath a moſt conſtant & firme faith in God, as we ſee that in *Iacob*; he had a promiſe, that he ſhould preuaile with men, ſith he had preuailed with God; and ſhould not now be called *Iacob* any more, one that takes man by the heele, but he ſhall be called *Iſrael*, one that ſo wreſtleth with God, that he preuaileth with him. When *Iacob* receiued this promiſe, and did fully truſt in God for his deliuerance, yet he was not ſlacke in vſing all meanes that might pacifie *Eſau*. Nay, who could haue vſed more wiſe and good meanes then he did? but ſtill honeſt meanes. For forthwith he ſends him preſents to aſſwage his wrath, and ſends them not all together, but ſets a diſtance betwixt one & other: that ſo this pauſe might make him to digeſt them the better, and his wrath might by little and little go out: otherwiſe the flame might haue bene ſo great, that it would haue made him deuoure and conſume all, if they had come to him all at once. And when he biddeth them all to do obeyſance, and call him my Lord *Eſau*; in great wiſdome and diſcretion: for, giue a couetous man wealth enough, and an ambitious man honour enough,

Gen.32.

enough, and you may leade them whither you will.

Likewise *Paul*, when God had promised to bestow vpon him all that were in the shippe, he would not neglect the meanes: for when the Mariners would craftily haue gotten themselues away in the boate, he suffered it not, but tells them, that if they went away, they should be all drowned, as they should indeed. For as God had appointed to saue all, so he had appointed to saue them all together, and by their staying together, one to helpe another. So for our feeding, he that would say, he trusts that God would feed him, yet would not stirre his hand to put meate into his mouth, all men would say that he counterfeited: for he that trusteth that God will feed him, will eate that meate which God hath appointed for his nourishment. So that man which hopeth for a croppe, will not sit at home and be idle; but he that trusteth that God will giue him a good harueſt, will be diligent in seede-time, and performe other points of good husbandrie; and he that vseth this in conscience to God, sheweth, that he doth trust in God. So for the soule: if you say, I trust God will giue me euerlasting life, then you will pray, then you will heare the word, then you will meditate vpon the word, and receiue the Sacraments: otherwise if you will persecute the Ministers of God, and be troublesome to those that teach you, and be careleſſe of all Gods ordinances, these words be but wind, you do not trust that God will saue your soule, what euer brags you make. And in truth, though there be many amongst vs, that say, they hope to be saued as well as the proudest (as they that be proud, alway thinke others as proud as themselues) yet they do but deceiue their owne hearts, they haue no faith in God for their saluation: for if they had, they would hearken, conferre, and learne, and keepe themselues vnspotted of this wicked world, and do other things which God hath appointed as meanes for our saluation: and hath no more promised to saue any without them, then that one should liue without meate. Act. 27. 31.

A second note of this true confidence, is, Not to be discouraged when we want the meanes. As when we haue them 2

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we will not truſt in them, ſo when we want them we will not be diſmaied, if we put our confidence iu God; for the heart is neuer diſmaied till the hope be gone: and if God be our hope, then ſo long as he remaines, our comfort remaines. But this is the miſerable corruption of our nature, that if all theſe outward things be gone, then we ſit downe diſcontented and diſcouraged, and thinke that our caſe is deſperate and we vndone: but if riches and outward matters flow in, and we haue the world at will, then as the rich man in the Goſpell, we ſay, though not in word, yet in deede, *Soule take thine eaſe, thou haſt ſtore layde vp for many yeares.* And why would he giue his ſoule allowance to take it eaſe? Not becauſe his heart was full of Gods promiſes, for that had bene a good reaſon and ſound reioycing; but becauſe his barnes were full of Corne: and this was to withdraw his heart from God. For whoſoeuer promiſeth himſelfe the more ſafetie for his wealth, makes an Idoll of his wealth, and ſets it vp in the roome of God.

Iob 31.34. Therefore *Iob* prooueth by this, that he did truſt in God, for he did not reioyce in his goods; he was not glad that he had much gold, and many cattell, and grounds, for he knew that God did not loue him one iot the better for that: and all his wealth could not keepe one croſſe from him, or prolong his life one minute of an houre, & therefore he did not much reioyce to ſee theſe things come in by heapes: and ſo when

Iob 1.21. all was gone, he had ſoone made his accounts, *God hath giuen, God hath taken, bleſſed be the name of the Lord.* When I had them, I was not the better, I did not truſt in them; and therefore now they are gone, I am not much vexed: it was no part of my happineſſe to haue them, neither is it any part of my miſerie that I haue ſo ſuddenly loſt them. But this our diſcouragement and murmuring, when we want the meanes, ſhewes that we truſt not in God, but in them: for if we liue

Luk.12.15. at Gods finding, who muſt prouide for vs but he? *No mans life conſiſts in riches*, ſaith Chriſt. If God be our Father, and vndertake to maintaine vs, why are we not content with his promiſes? What though he keepeth things in his owne hands? it is becauſe we know not how to vſe them. But this is

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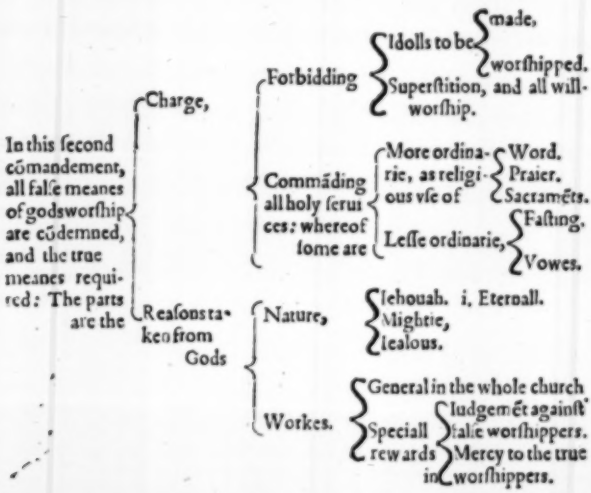
the matter, we would be our owne Gods, (as it were) and liue at our owne finding. And in this case we be farre more foolish then our children: for they doe not trouble themselues to thinke, How shall I bring the yeare about? how shall I get prouision for the next yeare? or, what if ill weather come? &c. But they are merry and fresh, and thinke not vpon these matters, but make account that their parents will see them prouided for, and not suffer them to want any thing: and therefore when they need, they go to them with hope, and haue successe accordingly.

Should we not doe so to God; if we did in truth (as we say we doe) account him to be our Father, and trust in him, and giue at least so much credit to him, as our children doe to vs? Why should we not think our selues sufficiently prouided for if we haue his promise? If we could indeede come to make him our trust, we should vnloade our hearts of much discontentment, and disquietnesse: and this would cause vs to liue farre more chearefully then now (by reason of our vnbeliefe and distrust) we do or can do.

The last signe to know whether we trust in God or not, is, to examine whether we seeke his loue and fauour: for that which any man maketh his trust, that he doth most labour to obtaine. What doth any man speake of most in the day? and thinke vpon most in the night? and seeke after most in all his life? If it be lucre, then he trusts in lucre. So, that man that seeketh his happinesse and placeth his felicitie onely in pleasure, he will most seeke and striue to get his pleasure, and is most vexed if it be taken from him. But he that trusteth in God, will labour most to get the loue and fauour of God, because he knoweth he can haue nothing from himselfe, or any other, but onely from God. As in the 62. Psalme and the 11. and 12. verses, he setteth downe reasons why we must not trust in man, nor in riches, nor in any outward thing: for *Power belongs vnto God*, and mercy belongs vnto God, and he will reward euery man, not according to his wealth, or friends, but according to his workes. All the men in the world, and all the riches in the world, haue no power to help vs, vnlesse God put it in them; for all power is his owne. And so

ſo for mercy, there is no compaſſion of any man or Angell, which they haue not from God; whatſoeuer kindneſſe they ſhew vs, we muſt confeſſe that it cometh originally from him. Since then all power is reached from Gods hand, and all mercy is deriued from him, that nothing either can helpe vs, or if it could, yet would helpe vs, but ſo farre as he puts both the power and will vnto it; therefore they that beleeue this, can not but ſeeke Gods fauour: for then they are aſſured that nothing can be able to hurt them. Yea God can make all things (ſo farre as is profitable) willing and readie to doe them good.

The ſecond Commandement. Exod. 20.4.



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The ſecond Commandement.

Exod. 20.4. *Thou ſhalt not make to thy ſelfe any grauen Image, nor the &c.*

IN all which words is ſhewed, by what meanes we muſt worſhip God: namely, not after the inuentions of fleſh and bloud, but according to the direction of his holy word. And heere is ſet down a prohibition, forbidding vs to make any Image to repreſent God, or to helpe vs in his worſhip, or to haue any ſuperſtitious or wil-worſhip, thereby to pleaſe him the better. The reaſons ratifying the prohibition, are drawne partly from the nature of God, that he is *Iehouah*: Firſt, one and the ſame for euer in all his attributes & actions; and a *ſtrong God*, (for ſo the next word ſignifies in the originall) and therefore perfectly able to ſaue and deſtroy; and a *iealous* God, (louing chaſtitie in his Spouſe with a moſt feruent loue, and abhorring ſpirituall whoredomes with moſt extreme hatred. Partly from his works, firſt generall to the whole Church, as taking them for his peculiar people, and marrying them to himſelfe, which is implied in that he calls himſelfe their God. Secondly, from his ſpeciall rewards, both in iudgement againſt falſe worſhippers, whom he will grieuouſly plague in themſelues, and in their ſeed, *to the third and fourth generation*: And alſo in mercy to the true worſhippers, whom he will wonderfully bleſſe, not onely in their owne perſons, but alſo in thouſands of their religious poſterity.

Images forbidden, either of God, or to helpe vs in his worſhip.

Thou

Thou ſhalt not make to thy ſelfe any grauen Image, nor the likeneſſe of any thing that is in heauen, &c.

Doctrine. Mans nature is prone/ to idolatrie and ſuperſtition.

FIrſt, in that God ſets downe this Commandement ſo largely, ſo plainely, in ſo many words, and confirmes it by ſo many ſtrong reaſons: hence we may gather this generall Doctrine, That our nature is wonderfully prone to Idolatrie, and we are very apt and ready to worſhip God falſely and ſuperſtitiouſly. For if it were not ſo, why would not he content himſelfe to be as ſhort here as he is in moſt of the reſt? But we ſee, for this and the Sabbath how amply he ſets them downe, bounding and fencing them on euerie ſide with ſtrong reaſons: which declares that he knowes vs verie willing, vpon the leaſt occaſion, to breake out from keeping of them. As we may marke: firſt he ſaith, *Thou ſhalt make to thy ſelfe no Image*. None? might ſome carnall man ſay. Indeede we will make no Image of any earthly thing, for that is too baſe to repreſent God: but for heauenly things, they be more excellent. Therefore to preuent this, God ſhutteth out all excuſes, and ſaith, that no man muſt make the image of any thing, *in Heauen, or Earth, or Sea*, or in any place whereſoeuer. But yet fleſh and bloud would ſhift and ſay, Indeede it is true, we muſt make no reſemblance, or Image, or peece of an Image, or any thing to that intent to giue any diuine worſhip to it, and honour it as God: but we honour them with an inferiour worſhip, reſeruing the chiefe and higheſt to God himſelfe. Nay, ſaith God, *Thou ſhalt not bowe downe to them, nor worſhip them.* Neither giue them the greateſt honour, nor the leaſt honour, nor any honour at all. So that God meets with euery obiection, that our fleſh might haue no pretence of breaking this Commandement left vnto it.

Then the grieuous threatning that God vſeth to terrifie men from it, ſhewes that they are readie and willing to be drawne vnto it, and that there is a ſtrange proneneſſe and inclination in euerie mans nature to this ſinne of falſe worſhip. So, Deutero. 7.25.26. God labours with the people of Iſrael there

there, that when in the land of Canaan, they met with Idols, couered with gold and ſiluer, they ſhould not couet or touch one parcell of the plate, or meddle with it: for if they did, it would inſnare them, and make them remember the Idoll, and from remembring, fall to liking, and at laſt to worſhip it. Therefore it is an abomination to God, and he that will keepe a peece of gold of the Image, it is the next way to make him a worſhipper of the Idoll.

This appeareth alſo by the examples of the children of Iſrael, which were the Church of God, and the ſeede of *Abraham*: for all the world beſide were heatheniſh, and the whole earth was ouerflowen with the ſea of Idolatrie. But theſe Iſraelites were but a while among the Egyptians, and we ſee how ſoone they were infected with their diſeaſe: But when God had puld them out of that hell of the world which was ſo full ſtuffed with all ſuch abhomination, and brought them into the wildemeſſe, where they were alone, and no people elſe to prouoke them to it: yet, when *Moſes* that reſtrained them, was away but fortie dayes, they tooke libertie; and the luſt that had bene ſmothered by his preſence, now burſt foorth, and they gaue themſelues and their beſt Iewels to the erecting of an Idolatrous Calfe. And after, when God had brought them into the land of Promiſe, and they had bene there a while, they could no ſooner haue any little time of eaſe and proſperitie, but preſently they ranne a madding after the Idols of the land: ſo that God was faine, almoſt continually, to keepe them vnder with affliction and trouble. And after when *Dauid* and *Salomon* had reigned many yeares, and moſt faithfully eſtabliſhed the pure worſhip of God; it might haue bene thought, that in that ſpace, all reliques and remembrance of Idolatrie had bene quite baniſhed and ſwept away, ſo that no man ſhould euer haue perſwaded them to that courſe againe. But no ſooner had *Ieroboam* departed from the houſe of *Dauid*, and ſet vp the two Calues, but without any ſtay, the whole ten tribes, generally, became worſhippers of Calues: ſo that theſe infectious Idols, which he ſet vp, did them more harme, then all the good examples and inſtructions, that were in the dayes

of *Salomon* and *Dauid*, could do them good. And when *Reboboam* had a little ease, he began to set vp Idolatrie, and the people readily yeelded vnto him, so that both *Israel* and *Iudah* were quickly ouerrunne and polluted with that false worship. And after, when *Hezekiah* came and stood for the seruice of God, and so neare as he could, swept out all monuments of Idolatrie from *Iudah*: yet shortly after, when *Manasses* came vp, the people were turned the wrong way againe, and more mad then euer before; for then he would kill all that would hold vp their heads for Gods true worship, and not yeeld to
2 King. 21.16 his inuentions: so that he filled Ierusalem with innocent blood, from corner to corner.

The like might we see among our selues in Poperie, no wall, or window, or house, or Church, which was not full of Images: for when God withdrew the light of his spirit awhile, all was ouerwhelmed with Idolatrie, so prone is our nature to this spirituall whoredome.

Vse 1.
To auoid all meanes that may entice vs to Idolatrie.

The vse of this is, to teach vs to auoid all meanes and occasions, that may draw vs to this haynous sinne. In which thing, when *Salomon* was not very circumspect, but would marrie with superstitious Wiues, how quickly was he ouertaken with their superstition? Wherefore, if we haue any
Nehe. 13.26. care of our selues, and to keepe our selues from Idolatrie, let vs beware of the companie of Idolatrous persons, and reading their bookes. For as an honest and chaste Woman cannot be long in the companie of Adulterers, but she shall be stained with their impuritie, and get some blot by their filthinesse: so it is impossible, that one should conuerse with Idolaters, and not receiue some taint of their superstition. For as an Adulterer will first striue to draw the Wiues minde from her Husband, by accusing his gouernment and dealings, as hard and vniust, and afterwards endeuour to entice her to his owne lure: so it is with these spirituall Adulterers: First, they will do what they can, to bring vs in dislike with Gods pure seruice, and with his Ministers and Ministerie: (as indeede our loue to Christ, and his Word and Ministers is not so hot, for the most part, but that a few idle, clamourous and false accusations, will quickly coole it) and

then

then, hauing withdrawne vs from the true worſhip of God, we are eaſily caught and perſwaded to any thing: ſo that no opinion can be ſo phantaſticall, and hereticall, but if the Author of it can bring vs out of liking with Gods ſeruice, and his Miniſters, we ſhall be ready enough to embrace and follow it.

Therefore ſince our nature is ſo prone and inclinable to this ſinne, we muſt not thruſt our ſelues into the companie or place of Idolaters, leſt that which hath poyſoned and infected others, may corrupt and infect vs alſo.

Further, this confuteth the raſh boldneſſe of many, that (nothing conſidering their owne nature, nor the contagion and poyſon of Idolatrie) dare ſay, that none ſhall be able to peruert, or make them worſe. Indeed many may ſay to their ſhame, that none ſhall make them worſe. For howſoeuer it cannot be, but ſome addition will be made to their ſinne, yet they be ſo bad alreadie, that they can hardly become much worſe by any companie: yet many ſuch there be, ſo bold that they thinke it a childiſh thing, to feare leſt they ſhould bee allured to Idolatrie or ſuperſtition. What, ſay they, ſhould I be ſo ſimple, as to bow to an Image, or looke for any good from a ſtocke or a ſtone? But what ſay they of *Salomon*, was he a foole? did he want wit? Nay he was filled full of wiſedome, and was beloued of God; yet when he would be familiar with Idolaters, he could not keepe himſelfe, but he was ouertaken with Idolatrie. So in 106. Pſalme, from 35. to 39. verſe, he ſheweth the cauſe, progreſſe, and reward of Idolatrie in the Iewes: They mingled themſelues with Idolaters. What came of that? Then they learned their manners; And what then? That was their ruine. There he declareth, that they did not roote out Idolaters, as God commanded them, but would grow in acquaintance with them, and by that meanes followed their wayes, and manner of ſeruing God, till at length they became ſo zealous and ſo hot, as that they would offer their owne children to the Idols. Therefore this is not courage, in them that will not feare to go into the houſe of Idols, to looke on them and gaze on their ornaments. They are not afraid to ſee *Vſe 2.*

and heare Masse, and such like things. Indeed a vagrant and a runnagate, that hath nothing, cares not whither he goes: it is all one to him, to go by night or by day, to go in the most theeuish places, as in the safest: not because he hath more courage and strength, but because he that hath nothing, can lose nothing: So these vagrants and runnagates in Religion, that haue no pietie or feare of God, care not where they come, or what temptations they cast themselues vpon. But he that knowes his owne frailtie and his nature what it is, and hath any thing to lose or keepe, will take heed into what places and companie he resorts, lest he take hurt and infection by them. For men must not thinke, that Ministers, and other faithfull professors haue the least strength and courage, of any other, or are the most dastardly and weake men, because they will not willingly come into ill companie, and among ill persons, and heare ill words: but therefore it is, because they know the curse of God to be on those that do so, and feare their owne weaknesse and frailtie; and in this regard, as euery one hath more vertue and goodnesse, so he will beware of any thing that may hurt or infect him. So much for the generall, in that he doth by so many words and arguments inlarge this Commandement.

Exod. 20. 5. *Thou shalt not make to thy selfe any grauen Image, &c. Thou shalt not bow downe to them, or worship them.*

We must auoid Idols if we will auoid Idolatrie. *Doctrine.*

IN that God forbiddeth first the making, then the worshipping of Idols, we learne this doctrine, that he that would auoide Idolatrie, must auoide Idols: as in the corporall mariage, they that would auoide Adulterie, must auoide Adulterers. Therefore the holy Ghost himselfe saith, 1. Iohn Chap. 5. *Babes beware of Idols*: meeting with a secret obiection, that might be made: Indeed I hate Idolatrie, but yet to haue Images to put me in minde of God, that I trust is no such perill. Yea, it is; for he saith: beware of Idols: if you will bee freed from idolatrie, put away all allurements, and inducements to it. And how dangerous and pestilent a thing the very Idoll it selfe is, and how quickly the

beholding

beholding of it, will ſet the heart on fire with Idolatrie, the example of *Amaziah* will ſufficiently ſhew vnto vs: who, though he was a man that in the beginning of his reigne walked outwardly in the wayes of God, and for other matters ſhewed himſelfe a good and valiant Prince, yet when he hauing put the Edomites to flight, (ſo that they were conſtrained to leaue their gods and flie for their liues) when he, I ſay, would but looke on thoſe Idolls, he was preſently caught, euen by the very looking vpon them; though it ſeemed this might haue beene enough to keep him backe from worſhipping them, becauſe he had euen then experience of their weakeneſſe, in that they could not helpe the Edomites (which ſerued them before) out of his hands, as after the Prophet telleth him. For as the looking vpon an harlot will infect one with bodily vncleaneneſſe, ſo alſo the looking vpon an Idoll will pollute an ignorant and blinde heart with Idolatrie, and bring it to confuſion. Therefore *Dauid* tooke another courſe: for when he was following the Philiſtins, and had them now in chaſe, ſo hard, as they were driuen to leaue their gods; yet he found a greater worke to be done then ſlaying his enemies; becauſe he knew, ſuch was the corruption that was in his men and himſelfe, as that theſe Idolls might haue done them more harme then all the Philiſtins could: and therefore, that none might be infected and corrupted by them, he and his men tooke them all, and burnt them with fire.

2 Chro. 25. 14

1. Chro. 14. 12

But yet againſt this doctrine is obiected, that Images be lay mens bookes, and ſerue to put vs in minde of God. But this obiection God himſelfe hath anſwered long ago, ſhewing what an Idoll will put one in minde of, and what an Image will teach. For ſo it is in Hab. 2. 18. *What profiteth the Image? the maker thereof hath made it an Image, and a teacher of lies.* Where the Prophet telleth vs, that Images be teachers, and as they call them, lay-mens bookes: but what be their leſſons that they teach? Euen lies. And what get the Schollers of theſe teachers? Euen the curſe of God. For ſo he ſaith, *Woe vnto him that ſaith vnto the wood, ariſe, and to the dumbe ſtone, it ſhall teach thee.* Yea, but (will ſome ſay) no

man will be ſo fooliſh, as to ſay to the ſtone, Ariſe. But indeed they doe ſay ſo: for in that they kneele downe to them, and knocke their breaſts before them, and creepe vnto them: all this implieth, that they hope to ſpeed the better for that wood or ſtone, and by that meanes to get themſelues ſome good: and this is all one, as if they ſhould ſay, Awake, ariſe, and helpe. We would count him a fooliſh perſon, that would ſay, I will go to yonder ſtone, and ſpeake to it, and intreate it, that at my requeſt, it would take ſome paines to doe me good: but now whoſoeuer goes to it, kneeles before it, kiſſeth it, offers a candle vnto it, or any ſuch like, is euen as abſurd. For in ſo doing, he ſhewes that he thinkes that ſtone can ariſe, and hath ſome power to bleſſe him and ſtand him in ſtead, therefore God giues him his wages for his worke, and ſaith: he is accurſed.

But how vnfit Schoole-maſters Idolls are to teach any leſſon in Gods ſeruice, and how vnable to put vs in minde of God, the Prophet *Dauid* declareth, when he ſheweth, that they be ſo farre from reſembling the Maieſtie of God, as that they be altogether vnlike to him, and farre inferiour to a baſe man. For Pſalme 135. verſe 15. he ſaith, *The Idolls of the heathen are ſiluer and golde, euen the worke of mens hands.* They be but the worke of man at the moſt: and therefore, inferiour, and leſſe then men: for alwayes, the worke is inferiour to the maker of it, whereas a teacher ſhould be ſupeperior to the learner. Then he deſcribes them with a deſcription farre vnmeet for that which ſhould reſemble God, and put vs in minde of him: (ſaith he) *They haue eyes and ſee not, eares and heare not, hands and handle not, &c.* and ſo (ſaith he) *are all thoſe that make them, and truſt in them*: that is, hope by their meanes, to fare the better: thinke, by kiſſing, knocking, and kneeling, &c. vnto them, to get any benefit. Idolaters, and Idoll makers, will you know what they be? they haue eyes and ſee not, eares and heare not, mouthes and ſpeake not; they haue no vſe of ſoule or bodie: for, if they had, they would neuer be ſo baſe minded as to hope for any good from ſtockes and ſtones, or looke to be helped by them. And theſe be the Schollers, that theſe Schoole-maſters,

sters and these bookes do make: they grow at length, to be as blockish and foolish as the blockes and stones that they worship.

But here may arise a further obiection. Did not *Salomon* make Cherubins in the Temple, and did not *Moses* make the brasen Serpent? Why then should Idolls and Images be so odious vnto vs? To this we may answer, that God forbiddeth to make an Image to our selues: now *Salomon* did not make the Cherubins to himselfe, but to God, because he had a Commandement and warrant from God so to doe. So, for the brasen Serpent; *Moses* made it not of his owne mind, but by the direction of God; so that it was no more an inuention of man, then the Scriptures and Sacraments are: for he was taught by the Lord how to make it, what forme, in what place, and to what vse. So, for the Cherubins, they were appointed of God, for speciall vse of instruction and comfort. But this maketh nothing for Idolls, to worship God by them. For, because *Salomon* made an Image at Gods appointment, may we therefore make one at our owne pleasure? And if *Moses* set vp a brasen Serpent, by Gods direction, may we doe the like, by the direction of flesh and bloud? That foloweth not. But for that very Serpent that God had commanded to be set vp, when men would looke vpon it with too great a reuerence, and had it in too great request, and honour, *Hezechiah* pulled it downe, and defaced it: and this is written as a thing of commendation in him. We must make no Image to our selues therefore, but if GOD bid vs, then we must, for then we make them to God: and then if God say, Who required these things at your hands? We may answer with comfort, Thou diddest, O Lord.

We may not make Images to our selues.

2. King. 18. 4.

Now as the Doctrine is true in generall, all Idolls must be auoyded and taken heede of, so they are most dangerous and damnable, and most to be abhorred which are in greatest credite and estimation. As namely, first, such as are made to represent any of the three persons in Trinitie, the Father, the Sonne, and holy Ghost: and these, whatsoeuer pretence and purpose man hath in setting them vp, are simply

euill. Therefore Deut. 4. 12. *Moſes* tells the people, that when God came purpoſely to manifeſt his power moſt euidently & gloriouſly vnto them, and to ſpeake in their eares, yet he ſhewed no Image or reſemblance of himſelfe, but they heard onely a voice; for which cauſe he warneth them, that they ſhould not in any caſe go about to make any Image, whereby to repreſent God vnto themſelues. So the Prophet *Eſay* chap. 40. verſe 18. *Whereunto will ye liken me? what ſimilitude will ye make of me?* There he ſhewes that the cauſe of making Images to reſemble God, is, for that men do not conceiue of him, and his greatneſſe, ſo as they ſhould. For if heauen and earth, and all things therein be compared to him, they are not onely nothing, but leſſe then nothing: and therefore what thing can they find meet to ſet forth his Maieſty? What compariſon is there betwixt a ſpirituall ſubſtance, and a bodily? betwixt an infinite thing, & that which is finite? betwixt him that containes all things in himſelfe, and that which is lighter then vanitie?

Therefore it is a moſt blaſphemous debaſing of his Maieſtie, to goe about any ſuch reſemblance, and is ſo farre from lifting vp our hearts vnto him, that it draweth our hearts downe from him, making vs conceiue carnally of him, as of thoſe things which we ſee with our naturall eyes. If we ſhould ſee a man bowe downe to ſnakes and toades, and the moſt contemptible creatures, affirming that he yeelded them this worſhip, in honour and reuerence to his Prince, becauſe theſe did reſemble him, were he not to be condemned of great abuſe and diſhonour to his Prince? For theſe baſe and vile things are no way fit to put vs in minde of our honourable Soueraigne. What? can you finde no better thing whereby to repreſent your Prince, then a toade? Now there is a thouſand times more agreement betwixt the mightieſt man, and a toade, then is betwixt God and an Idoll. For a toade is a creature of God, as well as the greateſt Potentate: but an Idoll is the workemanſhip of mans fingers, and an inuention of the diuell. A toade hath life and ſenſe, wherein it ſomething reſembleth a man. But to ſet God out by an Idoll: him, that is life it ſelfe,

and

and giueth life, ſenſe and motion to all, by that which is void of all life, ſenſe and motion: him, that is infinite in wiſdome and power, by the workmanſhip of a weake and fooliſh man; what a ſhameful, and horrible impietie is this againſt his heauenly Maieſty? But here ſome obiect, that indeed God the Father, and the holy Ghoſt be meerly ſpirits, and cannot be repreſented by any thing: but what ſay you of God the Son? He tooke vpon him the nature of Man, may not one make an Image of him? But can we make an Image of Chriſt, vnleſſe we leaue out the chiefe part of him, which is his diuinitie? For it is the Godhead vnited to the manhood, that makes him to be Chriſt. What were that then, but to ſeparate thoſe things, which God hath ioyned vnſeparably together? which is accurſed. And in ſo doing, what difference do we make betwixt Chriſt aud the Thiefe, that hung on the Croſſe with him? Therefore this is an abſurd and wretched reſemblance. But if we would ſee an Image of Chriſt, looke vpon poore Chriſtians that walke vp and downe amongſt vs; for they be fleſh of his fleſh, and bone of his bone: and in them is a liuely reſemblance of him, and they haue a body and a reaſonable ſoule, as he hath, and the graces of his Spirit in them. But for the Idoll, he that will ſay, he can be better put in minde of Chriſt, by gazing on a Picture painted on the wall, or an Image hanged vp in ſome place, then by looking on poore Chriſtians, for whom he ſhed his blood, and in whom he dwels continually by his Spirit; he ſhewes himſelfe to be as blind and ignorant as his Idoll. Sith then Chriſt is both God and man, and the maine thing that makes him Chriſt, is his Godhead, let vs know that it is a wicked thing to make an Image of Chriſt, ſeeing that we can no way reſemble that which chiefly makes him Chriſt. But would we ſee Chriſt crucified before our eyes, and withall be made partakers of the merit and efficacie of his death and paſſion? Looke vpon him in the miniſterie of the Word and Sacraments, and there we ſhall not onely behold him, but alſo enioy a bleſſed communion with him.

Chriſtians do moſt fitly reſemble Chriſt

Galat. 3. 8.

A ſecond Idoll of this kinde, ſo highly eſteemed, is the Maſſe; wherein men ſeeke not a repreſentation of God, but a tranſub-

The Maſſe an Idoll.

tranſubſtantiation of him, and vndertake to turne the corruptible creature, not into the image (as the Apoſtle chargeth the Gentiles, Rom. 1.) but euen into the nature and ſubſtance of the incorruptible God.

Popiſh croſſes are Idolls.

A third Idoll of this ſort, is the Popiſh croſſe: vnto which, diuine worſhip by the Papiſts is aſcribed, and from which, wonderfull holineſſe and perfection is expected, and by which, themſelues and all their ſeruices are (as they thinke) ſanctified. As, in the Lords Supper, the Bread is ſtamped with the ſigne of the Croſſe, and both Bread and Wine are croſſed by the hands of the Prieſt: So likewiſe in Baptiſme, ſuch confidence and truſt was put in it, that they thought their children were not ſufficiently baptiſed, vnleſſe they were alſo croſſed.

Thou ſhalt not bowe downe to them, nor worſhip them.

Gods ſeruice may not be cõmunicated to any other.

IN that God forbids to bowe downe to Images, or worſhip them, we learne, that the Lord will haue none of his ſeruices communicated to any other. It is a ſpeciall prerogatiue annexed to his diuine name, and nature, to be ſerued alone. And as none can be matched with him in his works: ſo none may be partaker with him in his worſhip, *Eſay* 42. 2. *I am the Lord, this is my name, and my glorie will I not giue to another, neither my praiſe to grauen Images.* If his Saints, and Angels, and beſt ſeruants, might haue no portion of his honor, much leſſe will he endure it to be yeelded to his vtter enemies, euen to Idolls and Diuels, 1. Corinth. chap. 10. verſe 20. Now the ſeruices which are denyed vnto them, are theſe; Firſt, prayer: according as the Prophet *Dauid* ſaith, in the 44. Pſame and 21. verſe, *If we haue forgotten the name of our God, and holden vp our hands to a ſtrange god, ſhal not God ſearch this out? &c.* Where the man of God ſhewes plainly, that none lift vp their hands, that is, make any prayers to a ſtrange god, vntill firſt they haue caſt off all regard of the true God. And as they, by their remembrance of their Idolls, grow vtterly to forget God: ſo it is certaine, that notwithſtanding all their

ſhifts

ſhifts and windings, God will ſearch, finde out, and plague them.

But our Aduerſaries will obiect, that they doe not call on ſtrange gods, but they pray vnto Saints and Angells to ſolicite their cauſe to the true God. But heerein they rob Chriſt of his glorie, whoſe office it is, to be the onely Mediatour. For to him alone pertaineth the worke of interceſſion, which hath perſormed the worke of redemption; according as it is written 1. Iohn chap. 2. verſe 1. *If any man ſinne, we haue an Aduocate with the Father, Ieſus Chriſt the Iuſt: and he is the reconciliation for our ſinnes, and for the ſinnes of the whole world.* Where the Apoſtle ſheweth, that he is fit to pleade, and intreate for vs, who hath made perfect ſatisfaction in our behalfe; agreeable to the ſaying in Rom. chap. 8. verſe 34. *It is Chriſt, which is dead, or rather, which is riſen againe, which is alſo at the right hand of God, and maketh requeſt for vs.* Therefore they that ſeeke any other Aduocate, beſides Chriſt, ſhew euidently, that they beleeue that Chriſt either wants power, and ſo needes theſe helpes: or elſe, that he wants loue to his Church in earth, and therefore had need to be perſwaded to his duty, by the Saints in heauen. But ſince he beareth ſuch an infinite loue vnto his people, as maketh him of all others, moſt ready to heare and helpe; and alſo hath all ſufficiencie in himſelfe, perfectly to ſaue all thoſe that come vnto him, then they grieuouſly ſinne, who leaue this fountaine of liuing waters, and doe ſeeke ſuch Ceſternes as can yeelde no water. And as they doe greatly derogate from Chriſt herein, ſo they doe in truth moſt impiouſly, make gods of the Saints, whom they call vpon: becauſe inuocation is a ſeruice, only belonging vnto God, Rom. chap. 10. verſe 14. we muſt call vpon none, but him, in whom we beleeue. Now we muſt beleeue onely in God, therefore we muſt pray to none, but to him alone.

Chriſt the only mediator.

Ierem. 2. 13.

We muſt pray to God only, & why.

Alſo, when we doe pray to any, we profeſſe, that we beleeue, he is able to heare all that doe call vpon him, in all places, at the ſame time; and therefore it is neceſſary that he muſt be preſent in all places at once, and ſo conſequently be a God.

Laſtly,

Laſtly, he that is praied vnto, muſt know and ſearch the hearts of thoſe who crie vnto him: otherwiſe hypocrites might ſpeed as well, or better, many times, then Chriſtians, for they can giue as good words, and make as good ſhewes outwardly as others. But God onely knoweth the heart, 2. Chronicles 6.30. Therefore to pray vnto Saints and Angells, is (in truth) to aſcribe a diuine nature vnto them, and to make gods of them.

To ſweare by God onely.

Secondly, God will haue vs to ſweare by none but himſelfe alone, *Ierem.5.7. How ſhall I ſpare thee for this? thy children haue forſaken me, and ſworne by them that are no gods.* Howſoeuer theſe are eſteemed ſmall ſins, to ſweare by the Maſſe, Croſſe, or ſuch like, yet the Prophet chargeth vpon them, that ſuch ſwearers are forſakers of God; and withall threatneth againſt them, that howeuer they eſcape the hands of men, yet God will not ſpare them, but be auenged on them. And iuſt cauſe there is, why they ſhould be ſo reputed, and proceeded againſt. But in ſwearing by Idolls, we aſcribe vnto them, knowledge to ſearch into ſecrets, and finde out the hidden truth and falſhood; iuſtice to cleare the innocent, and condemne the guiltie; power to reward the righteous, and to puniſh the wicked, according to their owne wickedneſſe.

Vnlawfull to dedicate ſet-days to Saints

Thirdly, to dedicate ſet-daies and times to the honour of them, either by feaſting, or faſting. As *Hoſea* chap. 2. verſe 13. *I will viſite vpon her the dayes of* Baalim, *wherein ſhe burnt incenſe to them, and ſhe decked her ſelfe with her eare-rings and iewells.* But it might be asked, what great fault was in all this? It is anſwered in the next words; They haue followed their louers, and haue forgotten me, ſaith the Lord. And common experience prooueth, that all they which ſtand moſt for ſuperſtitious Holie-dayes, are the greateſt prophaners of the Lords Sabbath, and contemners of his Word. The ſpeciall worſhip which was yeelded vnto the golden Calfe in the wilderneſſe, was the celebration of the Feſtiuall day: as the Apoſtle ſaith, *The people ſate downe to eate and drinke, and roſe vp to play.* And this is reckoned as one of the moſt grieuous ſins of *Ieroboham*, that he had forged

1.Cor.10.7. Exod.32.6.

ged out of his owne heart, a solemne feast to the Calues, 1 King. 12. 32. 33.

Seeing then the worshipping of Images is the worshipping of diuels, as is said, Psal. 106. 36. 37. *They serued their Idols, which were their ruine: yea they offered their sonnes and their daughters vnto diuels.* (For he that doth Gods worke, he worships God; and he that doth the diuels worke, he worships the diuell.) And seeing all Idols be condemned in Gods seruice, because they haue no warrant from God, and he hath not appointed any signification of them, or instruction to be giuen by them: this serues for the reproofe of all those that haue bowed downe vnto them, kissed them, or vsed any homage vnto them. For in Esay 66. 3. he sets downe this as a note of an vnregenerate man, *to blesse an Idoll*: one neede go no further for the note of a wicked sinner, then if he blesse an Idoll. For by worshipping it, in this Commandement, he meanes not to account it as God, but to thinke that by any reuerence, done before the Idoll, one shall get some helpe, and that this shall be a meanes of good to him: to do this, is spirituall whoredome: For so in Esay 42. 8. *I will not giue my glorie to another.* One had better therefore dye the death, then vse any bodily gesture of reuerence to an Idoll. And this the three children knew full well, in *Daniel.* For when the King commanded them on paine of death to fall downe, he did not bid them bend their soules, but onely their bodies: yet they would not. One would haue thought they might haue done that, and yet haue reserued their hearts vnto God. But they knew, that if they had defiled their bodies with the least bowing, it would haue drawne Gods curse vpon their soules and bodies: and therefore they durst not yeeld vnto it. Dan. 3.

Vse 1. Worshipping of Images must be repented for.

Seeing then this is spirituall whoredome, those that haue done it, must repent for it, and know that they haue infected their soules with a damnable sinne: for which if they do not throughly repent, it is sure, that when time and occasion shall serue, they will fall to it as freshly as euer before. For then, it is not the feare of God that hath represt it: but the positiue law hath a little restrained it: which if it be

remoued,

remoued, their luſt will breake foorth as much, as in former time it did; as it was ſeene by the Iſraelites in the wilderneſſe. Therefore thoſe that haue committed it, muſt be truly humbled for it, and labour for aſſurance of pardon. And though men will ſay, they did it of a good intent, in a good meaning, and in loue to Chriſt: yet all theſe excuſes will not ſerue the turne. It were an ill excuſe of a wife to ſay, ſhe loued her husband exceedingly, and therefore in his abſence ſhe muſt haue others, to ſee them, and looke on them, and embrace them; and all this in loue to her husband. The husband could not thinke well of this loue, yea, it would be moſt abominable vnto him. And it is much worſe to kiſſe an Idoll, and bow downe to it, and then ſay, it was for loue to Chriſt.

Therefore, alſo we muſt labour to get the true and ſound knowledge of God, out of his word, and a feruent loue of him: for, till then, a man is in danger to fall to Idolatrie. But if one ſee Chriſt in his word, and know his ſpirituall properties, then he ſhall ſay, as the Church, in Hoſea 14. 8, *What haue we to doe any more with Idols? we haue heard God, and ſeene God.* For then we ſhall ſee better and more excellent things in him, then can be found in any Image. But till this knowledge be obtained, we are not well fenced againſt Idolatrie. As in the naturall mariage, the wife is ſtrongly fenced againſt adulterie, if ſhe loue her husband; but till then, ſhee lies open to adulterers: So ſtands the caſe betwixt Chriſt and vs: Then are we ſafe from Idols, when we haue gotten a feruent loue of Chriſt. Many will boldly ſay. What? Bow downe to an Idoll? kneele to a ſtocke or a ſtone? ſure I ſhall neuer do it. But as good as you haue done it; and what cauſe or reaſon haue you to thinke you ſhall not? Haue you ſeene Chriſt deſcribed in the Word? Haue you felt him, and receiued his bodie and blood in the Sacraments? If you haue beheld his excellent beautie in theſe meanes, you will abhorre an Idoll, as an vgly thing: and if your ſoule loue Chriſt, and finde him in theſe things, you will neuer fall to this filthineſſe, but loath and deteſt it. But if this knowledge and loue be wanting, you are in continuall danger, to runne to ſpi-

rituall

rituall whoredome, (whatsoeuer you can say now) if occasion were offered. Thus much for the grosse and direct breach of this Commandement, by making or worshipping Images.

The third breach of it, is superstition: when one doth not go to stockes and stones, but yet vseth those waies and inuentions in worshipping God, which are not commanded of God in his word, but be deuices of men. For Matthew 15.9. Christ saith, that they *worship him in vaine, teaching for doctrines mens precepts*. If it haue no further beginning then mens braine, God will giue no blessing to it: yea, he sends a curse vpon it; for cursed is he that addes any thing to the word of God; God will adde so much to his plagues. And the reason is, because he makes himselfe wiser or better then God. For, if God be perfectly wise, then he knew best what worship would please himselfe: and if he be perfectly good, then he would reueale vnto vs, what euer he knew fit for vs to practise. Againe, it is a great iniurie offred to God, when we will let his deadly enemies, euen our carnall reason, and corrupt affection, haue the ordring and appointing of his seruice rather then himselfe. 3 Superstition. Reuel.22.18.

A King would thinke it a great indignitie, that his seruants should not yeeld to his direction; but some base person, that were a professed enemy, should set downe what seruice he must haue, and in what manner he must be obeyed, who shall be his attendants, and what his prouision. But much more absurd and iniurious it is, that we will let the wit and will of the flesh beare the sway in Gods worship: for these two do ioyne with the diuell, and are enmitie to God. And if we will haue this preheminence in our houses, that our seruants must do, as we bid them, not what they themselues thinke good, (for he is a good seruant that doth his Masters will, not his owne) then why should not we thinke it right, that God must be Lord in his house? and we must do his seruice, after his appointment, and not our owne. Rom.8.7.

This serues to condemne the Papists, that are most guiltie in this point, and haue defiled the whole worship of God with

Papiſts repro ued for Gods worſhip with their owne inuention.

with their owne inuentions and ſuperſtitions. As by praying for the dead, putting holineſſe in meats and dayes, &c. In all which God may, and will ſay vnto them, Who required theſe things at your hands? ſo in the Sacraments. For in the Lords Supper, the bread muſt be coniured, and croſſed, and kneeled vnto, and likewiſe the wine, or elſe they thinke it not ſufficiently ſanctified: but where hath Gods word commanded any of theſe things? If they be ſo needfull, then they condemne God for want of wiſedome, in that he could not ſee it: or if they be not needfull, how dare they be ſo bold as to adde them to Gods ordinances? So in Baptiſme, they haue added the croſſe, ſpettle, ſalt & creame, and ſuch trumperie: all which is wicked and abominable, and liable to this accuſation, *Who required this at your hands?* So for the Miniſterie, how haue they corrupted it, by Popes, Cardinals, Abbats, Monkes, Friers, and the reſt of that crew? And alſo they haue appointed their Prieſts to offer a ſacrifice propitiatorie, for quicke and dead, whereof there is no mention in the Scripture of God: and therefore there can be no bleſſing vpon them: for they proceed from the fleſh, and not from the Spirit of truth, but from the ſpirit of errour: and ſprang from out of the earth, and did not come downe from heauen. So much for the things forbidden in this Commandement, namely Idols, Idolatrie, and ſuperſtition. Now as this falſe worſhip is forbidden, ſo the contrarie, namely, the pure and holy worſhip is required; and we are commanded to ſtand for and to practiſe all the good meanes, which God hath ordained for his glorie and our owne ſaluation. Whereof ſome are more ordinarie, as prayer, hearing, and reading the word, and receiuing the Sacraments, &c. Which duties, becauſe they haue bene often handled alreadie, and many occaſions are daily offered to ſpeake of them againe, and againe, in our ordinarie Miniſterie, therefore they are onely named in this place.

The vſe of faſting.

Now other meanes are leſſe ordinarie: as firſt, faſting, which is to be vſed, to the intent that we may more ſoundly humble our ſelues before God, and be reconciled vnto him. And this is then ſpecially to be practiſed, when we would be

be freed from ſome iudgement of God, that we either feele or feare; or elſe obtaine ſome ſpeciall bleſſing, that we doe earneſtly deſire. It was commanded in the Law once euerie yeare to be exerciſed, that they might be better acquainted with it, and haue a perfect reconciliation with God. Leuit. 16. 29. and 23 27.

A ſecond leſſe ordinary means of Gods worſhip, is vowes: which are to be vſed on ſpeciall occaſions, when either to ſtrengthen our ſelues againſt ſome ſinne, or the better to performe ſome duty, we do bind our conſcience to auoide all occaſions that may draw vs to the one, and to vſe all the good meanes that may further vs to the other. Vowes when to be vſed.

A third, is lots, which is a part of Gods worſhip, to be vſed in matters of weight, to the deciding of doubts, and ending of ſtrife and contention. An example of which we haue in Acts 1. where being to chuſe an Apoſtle in *Iudas* ſtead, and not knowing the fitteſt, they committed the matter to Gods ſpeciall prouidence, in caſting lots. Lots.

So in chuſing a King (which was a matter of great importance) becauſe no ſtrife and contention ſhould ariſe, they caſt lots, and ſo choſe him whom God pointed at, as it were by the finger. The like they did in diuiding the land of Canaan: leſt any emulation or enuy ſhould ariſe amongſt them, they vſed Gods owne hand, as it were, in giuing euery Tribe his inheritance. So that, in ſuch matters of weight and moment, theſe lots muſt be vſed as a good ſeruice of God for thoſe ends. 1. Sam. 10. 10.

And ſince theſe things are ſtrictly commanded, as the former forbidden, this condemnes the corruption and looſeneſſe of our times. Many thinke, that if they be freed from idolatry and ſuperſtition, then they haue kept this Commandement: as though it did onely forbid euill, and did not command the contrary good. This is not ſo: but one may forbeare the fore-named ſinnes, and yet be a damnable breaker of this Commandement: for God commandeth not onely to turne from dumbe Idols, but alſo that we ſhould ſerue the true and liuing God, 1. Theſſalon. chap. 1. verſe 9. or elſe there is no ſound conuerſion. Many can ſay, they pray not ſuperſtitiouſly: but doe they euer pray religiouſly? They ſpend no

time in vaine repetitions: but do they ſpend any time in faithfull petitions, and praying in the holie Ghoſt? They reade no Popiſh bookes: but doe they reade the booke of God? They come not at Maſſe: but do they reuerently receiue the Lords Supper? They haue left off Popiſh faſts: Like enough, for we are fallen from Poperie to plaine impietie: but doe they faſt a Chriſtian faſt? As they did it before ſuperſtitiouſly, do they performe it now conſcionably, in caſting downe themſelues, and celebrating it as a Sabbath vnto God, to confeſſe their ſinnes, and craue pardon for the ſame? But for want of theſe duties, many want the bleſſing of God which they might haue, and are breakers of this Commandement, becauſe they be not as diligent in vſing the good meanes of their ſaluation, as they were forward in the ill meanes of their deſtruction: and are not as carefull to plant the holie worſhip of God, as to pull vp idolatrie and ſuperſtition; ſo that ſuch are as well guiltie of the breach of this law, as idolaters: they, for doing that they ſhould not; we for not doing that we ſhould: they, for vſing falſe worſhip; we for not vſing the true worſhip. But then we ſhall be true worſhippers of God, when we ſhunne and hate all falſe ſeruice, and put in practiſe all the parts of the true ſeruice of the true God.

So much for the parts of Gods worſhip: now it followeth that we alſo conſider the maner and properties of it.

Rules for the right ſeruing of God.

First, we muſt haue knowledge, that our worſhip and ſeruice is according to the will of God, *Iohn* chap. 13. verſe 17. *If ye know theſe things, happy are you if you doe them:* and *Rom.* chap. 14. verſe 5. *Let euerie man be fully perſwaded in his owne minde.*

2 An holie reuerence, that is, all ſuch ſeemely behauiour, for geſture, countenance, attire, attention, &c. as are moſt meet for the exerciſe in hand. As the Publican, in confeſſing his ſinnes, declared his ſhame and ſorrow, by caſting downe his countenance, and ſmiting himſelfe on the breaſt, Luke 18. 13. So, in prayer, we are commanded to lift vp our hearts and our hands to God in heauen, Lam. 3. 41. An example hereof we haue alſo in *Ezra*, who fell on his knees, and ſpread out his

his hands vnto the Lord, *Ezra* 9.5. This reuerence helpes vs greatly againſt our owne infirmities, and edifieth other that behold vs, as *Salomon* is ſaid to ſtretch out his hands before all Iſrael, 1.Kin.8.22. and it teſtifieth our care to glorifie God in our bodies, as we are commanded, 1.Cor.6.20.

3 Sincerity, we muſt performe that in deed which we make ſhew of, and not be like the Phariſes, that did all their works to be ſeene of men, and drew neare vnto God with their lips; when their hearts were farre from him.

4 Our worſhip muſt be in ſpirit, we muſt endeuour to performe all things, with feeling and inward affection.

I am Iehouah. Of the word *Iehouah* hath beene ſpoken in the Preface to the Commandements.

Thy God, a iealous ſtrong God.

IN theſe words calling himſelfe our God; he implies that there is an euerlaſting marriage betweene him and his Church. And therefore, as it is a foule fact for a woman after her marriage, and the couenant of God made betwixt her husband and her ſelfe, to defile her body with filthy adulterers: ſo it is a thing much more heinous and abhominable for any man or woman, after their couenant with God, to follow idols and images, not contenting themſelues with the perfect beauty of Chriſt. Then where he ſaith, (*a iealous God*) he compares himſelfe to an husband, that as he loues his wife moſt dearely and tenderly, whileſt ſhe remaines chaſte and faithfull: ſo is he moſt offended and prouoked, if ſhe deale lewdly and treacherouſly with him. Now Chriſt hath abundantly confirmed his loue vnto vs, in giuing himſelfe for vs: but if we behaue not our ſelues chaſtely towards him accordingly, he will be as a iealous husband, whoſe feruent loue being abuſed, will burſt forth into the ſtrongeſt hatred. As *Solomon* ſaith, that *Iealouſie is the rage of a man: and therefore he will not ſpare in the day of vengeance.* Prou.6.34. In that he calleth himſelfe a iealous God, it declareth that he wants neither cauſe nor will to poure vengeance on them: & in that he is a ſtrong

God, he is of might ſufficient to plague and confound all thoſe that wickedly breake his Couenant.

From all this deſcription (whereby God hath ſet out himſelfe vnto vs, to be our God, and a iealous God, that cannot abide any ſuch fooliſhneſſe; and a ſtrong mightie God, that is able to execute his wrath on the offenders) we muſt learne first, that Idolatrie is not a ſmall ſinne, but moſt offenſiue to God, and dangerous to man. The practice of it is abhomination; and the perſons committing it, are made abhominable and accurſed, Deut. 7. 26. It is a worke of the fleſh, Gala. 5. 20. It is a ſeruice of the Diuell, Deut. 32. 17. And it draweth men by the fearefull iudgement of God, into many monſtrous and vnnaturall ſinnes, Rom. 1. 24. 26. &c.

Doctrine. Idolatrie is offenſiue to God, and dangerous to men.

Vſe 1. Therefore they deale very wickedly againſt God, and iniuriouſly with men, that iuſtifie ſuch grieuous ſinners; and make their caſe ſeeme ſafe and good, who are in ſo great peril of the heauy wrath and vengeance of God.

2. Secondly, we learne hence, that we may and muſt take courage and comfort, to ſtand for Gods pure worſhip, againſt all Idolaters and Idolatrie, and all manner of ſuperſtition, ſeeing that he is our God, one that hath bound himſelfe in couenant to protect and defend vs: as alſo he is iealous, that carries a flame of loue to all the faithfull, as well as an exceeding deteſtation to the vnfaithfull: and then he is a ſtrong God; not ſtrong with an idle kinde of ſtrength, that lies hid within him, and neuer is put in practice, but he doth vſe his ſtrength, to the maintaining and protecting of all ſuch as are true friends to him, and maintainers of his worſhip. Which is for the comfort of thoſe, whoſe friends, from whom they haue their maintenance, are Popiſh, and will hate them, and be enemies to them if they hate ſuperſtition, and loue God and his true worſhip. But feare them not, for God is a ſtrong God; if they will not helpe, he will: they haue no ſuch power againſt you, as God hath for you, ſo long as you continue vpright in his ſeruice.

3. This is alſo for the terrour of all Idolatrous and ſuperſtitious perſons, that haue many things to vphold them, and are well friended, and ſtrongly defended; but yet miſchiefe

ſhall

ſhall be their end in the end, becauſe he is ſtronger then all men that ſets himſelfe againſt them. That which is prophecied againſt them, *Reuela.* 18. 8. ſhall ſurely come to paſſe. *Therefore* (ſaith the holy Ghoſt) *ſhall her plagues come at one day, death and ſorrow and famine, and ſhe ſhall be burnt with fire: for ſtrong is the Lord God which will condemne her.* And then all that the Kings could do for thoſe Idolaters, was to lament them, but they had no power to helpe them. And the Merchants who were in great league with them, could onely bewaile, but no way mitigate their miſery.

Viſiting the ſinnes of the Fathers vpon the Children.

FIrſt, it may be obiected, How can God in iuſtice do this, and puniſh the Children for the Fathers fault? But to that we may anſwer, as God doth in *Hoſ.* 2. 2. ſpeaking to the Iewes: he biddeth them plead with their mother; comparing himſelfe to an Husband, he ſhewes that there is no fault in him, but all the blame lies on the adulterous mother. For as an husband may without any fault put away the wife that hath dealt treacherouſly, and her adulterous brood too, becauſe they be none of his children: ſo God may iuſtly plague and forſake, both the Parents, and the wicked Children of wicked Parents. Though the Children haue forfeited many bonds and obligations to God, yet ſo long as the Parents keepe their peace with him, he takes not euery aduantage, but ſheweth great patience and mercie to the Children, for the Parents ſake. But when the Parents rebell againſt him, then they giue the Lord iuſt cauſe to ſue all bonds, and to take all forfeitures, and to plague them in their vngodly ſeed, as they haue prouoked him by their ſpirituall fornication.

Obiection. *Anſwer.*

Why God may puniſh the children of wicked parents.

Now this vengeance vpon the children of Idolatrous parents, is ſhewed eſpecially in theſe things. Firſt, in withholding the meanes of grace, and the ſpirit of grace from them. Secondly, in letting the children ſee their fathers euill wayes to imitate the ſame. Thirdly, in giuing them vp to blindneſſe of minde, and hardneſſe of heart; and in denying them

the benefite of good companie, that might helpe them, and ſuch like. Further alſo it may be anſwered, that puniſhments are ſpirituall or temporall: ſpirituall, hindering from euerlaſting life, God neuer layeth vpon any, but for his owne fault. But temporall may fall on the godly and wicked alike by occaſion of others; yet ſo, as that the afflictions of the godly are all in mercie, and for their good. And God neuer puniſheth other mens ſinnes in any, but ſuch as they haue learned from them. But the doctrine that we may gather hence, is, that vngodly parents are the moſt deadly enemies vnto their children. As in *Exodus* 34.8. Where God ſets downe his name moſt comfortably, and the abundance of his mercie, yet he addes this withall, *Holding not the wicked innocent, but viſiting the ſinnes of the Fathers on the Children, to the third and fourth generation.*

Vngodly parents are the greateſt enemies their children haue

This, the example of wicked *Ahab* doth euidently prooue: for in that he ſerued *Baalim* and gaue vp himſelfe to all manner of Idolatrie, he did more miſchiefe to his poſteritie, than the world could haue done vnto them: for hence it came, that the kingdome was taken from his houſe: and his children, to the number of ſeauentie perſons, had their heads chopt from their bodies, and all his kinsfolkes and acquaintance fared the worſe for his ſake. So *Ieroboam* (that ſeducer of Iſrael) thought by his Idolatrie to haue eſtabliſhed the kingdome to him and his, ſo that it ſhould neuer haue bene taken from his houſe and of-ſpring. But was it ſo? Nay, this ouerthrew him and his houſe, this was the bane of all his. For becauſe he made Iſrael to ſinne, therefore God ſwept away him and his ſtocke, as dung from the face of the earth, that none remained of them. Euen as one would do with an vncleane and filthie beaſt, which if he abide long in a place, will defile the houſe, ſo that the place cannot be cleane and ſweet, till both the beaſt be remooued, and his dung ſwept out: ſo *Ieroboams* of-ſpring were as excrements of an impure beaſt, that did ſo pollute the land, as it could not be purified till they were all ſcoured away.

2 King 10.6,7

1 King 14.10.

So *Chams* poſteritie, for many generations bare the curſe vpon them, for the impietie of their wicked father.

This

This serues to rebuke those parents, that haue no care to traine vp their children in the true religion & worship of God, but go about by oppression, by wrongfull and iniurious dealing, and such wicked courses, to better the estate of their children, and hope by these meanes to make their seede great vpon the earth after them. Nay, this is the way to bring the curse of God, and consequently destruction vpon their familie. If men did but giue credite vnto the word of God, that such vile practises would ouerthrow, and not build vp their houses, and that they did by these things pull downe the plague of God from heauen, vpon them and theirs; it would keepe them from enriching themselues by wicked waies, and make them take heede how they filled their houses with the riches of iniquitie, for feare lest they should fill them also with the reward of iniquitie, euen the vengeance of God. For these sinnes, as Saint *Iames* saith, do crie vp to heauen, they make an exclamation in Gods eares, and he vseth not to repell their crie with a deafe eare, but he heares it, to the ruine of those against whom the crie cometh; for after this crie of their iniquitie, followes their crie and howling for miserie. As Gods daily iudgement vpon enclosers, and oppressors, in our dayes shew it: for when they beginne to molest poore men, to vnpeople townes, to seeke how they may dwell alone in the land, this enclosing doth but exclude them and theirs: so that if men would but marke & obserue it, they should see before their faces, how God plagues their sinnes, both in themselues and their houses. *Vse 1.* *Iames 5. 4.*

This must teach vs also to be humbled, and to craue pardon for the sinnes of our fore-fathers; because they send out an ill breath, to bring the curse of God on vs also. So we see in *Dan. 9.* he doth not onely confesse his owne sinnes, and the wickednesse of the people then aliue, but he is wonderfully cast downe and grieued for the sinnes of their ancestors and predecessors, and of the Kings, Priests, and Prophets, that went before them. And there is a Promise, *Ezek.* 18. 14. that he that sees his fathers sinnes, and feareth, being humbled for them, and doth not the like, he shall not smart, nor beare the punishment for them, but God will be mercifull to him. 2 To be humbled for our fathers sins.

For indeed this is a true note, that one doth not iuſtifie and defend his fathers euill wayes, when he is grieued and forſakes them. But he that ſees his fathers miſdeeds, and will either iuſtifie them and defend them in word, or elſe by his practiſe maintaine them: he makes vp the meaſure of his fathers ſinnes, that both may be laid together, and bring a double plague vpon his head.

Of them that hate me.

Doctrine. Falſe loue is hatred.

IN that God calls Idolatry and ſuperſtition hatred of him, hence this doctrine may be learned, That all falſe loue is hatred. For Idolaters pretend that they loue God aboue all, and more then all: They can find in their hearts to beſtow their ſonnes and daughters on him; and is not that zeale? No. Falſe loue is true hatred: and in that they do thoſe things which God hates and forbids, what euer their pretence is, they are haters of God. So Pro. 13. 24. he ſhewes that a fond parent, *that ſpareth the rod, hateth the child*; but he ſeemes to loue him, and to be tender ouer him, that he cannot find in his heart to giue him correction; therefore he hates him, for that is hatred. So in Leuit. 19. 17. the Lord commands to admoniſh our brother plainly, & not *to hate him in our heart*; ſhewing that if any man be ſo carnally affected to another, that he cannot tell him of his ſinne, being loth to grieue him by a ſharpe reproofe, and to reprehend him, that he might be brought to repentance: he that is thus tender hearted towards his friend, hath an hard heart againſt his friend, and this is an euill hatred.

Vſe 1.

This then confutes ſuch people as in their blind charitie will ſay of Papiſts, Oh, they be good honeſt men: & though they haue not ſo ſtrict a regard of Gods worſhip, as he commands, yet, I hope they loue God, and haue a good heart to him. Nay, they be not honeſt perſons, nor they do not loue God, but they hate him. For this is all one as if a wife ſhould ſay, Indeed in mine husbands abſence, I muſt haue another man to keepe me company, and lie with me, to put me in remembrance of my husband, but yet I loue mine husband.

But

But the husband, or any man elſe, would account ſmally of this loue: yea, they would iudge, that the wife rather hated then loued the husband. In ſuch caſe are thoſe that muſt looke on Idols, to helpe them in their deuotion, they muſt haue ſome Image to gaze on, that they may be put in mind of God, and they will proſtitute themſelues to ſtocks and ſtones, thereby to manifeſt the regard they haue of God: but he will giue them ſmall reward for this loue, yea they ſhall be counted of him as profeſſed enemies of God, becauſe Idolatrie is ſpirituall adulterie, and therefore all ſuch are haters of God, and hatefull vnto him. So, for thoſe parents that are ſo kind to their children, and loue them ſo dearely, that they cannot bring them vp in nurture and correction, and in the feare of God, they cannot croſſe them, or go againſt them in their ill courſe: ſuch a parent is a moſt mortall foe, as often the children feele afterwards, and accordingly recompence them: for they loued them with a falſe loue, but the children reward it with a true hatred. So, he that will not offend his friend, not trouble him, with telling him of his faults, but rather ſmooth vp all, and flatter him and ſpeake faire words, he is a moſt grieuous enemie. And yet who is there almoſt, that doth not delight in ſuch enemies, & makes more of them, & eſteemes them more welcome, then a true faithful friend that ſeekes his ſoules health, and will not ſuffer him to caſt himſelfe headlong into deſtruction? Let vs therefore learne to abhorre all carnall loue, both to God and men, as that which is the moſt pernicious hatred.

This muſt alſo teach vs, not to match our ſelues in ſociety or in mariage with Idolaters. For this is to ioyne our ſelues with thoſe that hate God: and for this, *Iehoſaphat* was reproued. What? ſaith the Prophet, wouldeſt thou helpe the wicked, and loue thoſe that hate God? Yet if one had told *Ahab* that he had hated God, he would haue defied him, and ſaid, that he loued God as well as the beſt. But that is no matter, what *Ahab* would ſay; ſo long as God accounts him an enemie, *Iehoſaphat* ſhould haue had no ſociety or friendſhip with him.

Not to match with Idolaters.

2 Chro. 19. 2.

So that they are much to be condemned, that will ſeeme to

to haue ſome care of Religion themſelues, and looke that their owne waies be good; but yet they can be familiar, and make friendſhip with Idolaters, and profeſſed ſuperſtitious perſons. And are they not then ſubiect to that reproofe of *Iehoſaphat*; What, wouldeſt thou loue them that hate God? No man will be knowne to be a familiar friend to an open rebell, whom the King hath proclaimed a traitor; for feare leſt he ſhould be tainted with ſome ſuſpition of treaſon. And indeed he that will be ſo conuerſant, and ſo well acquainted with thoſe which God hath proclaimed traitors: ſuch as haue any ſpirituall wiſedome and true loue of God, may not without iuſt cauſe, ſuſpect him as one that beareth no great good will to God, and his pure Religion.

Exod. 20. 6. *And ſhew mercie to thouſands of them that loue me.*

Doctrine. He that will do good to his children, muſt be godly himſelfe.

IN that God promiſeth to ſhew mercie vnto thouſands, of them that loue him and keepe his Commandements, we learne, that the beſt way for any man to do good to his children, is to be godly himſelfe, as the very words of the Commandement do import. So Pſal. 37. 21. *A good man is mercifull and lendeth, and his ſeede enioyeth the bleſſing.* And after 29. verſe. *The righteous ſhall inherite the land, and dwell in it for euer.* Not in his owne perſon, for that were no bleſſing to a good man, to liue ſtill in this world, but in his ſeede he meaneth. One would thinke the contrary: what, is he alwaies lending? ſtill giuing and doing good? why alas, how ſhall his poore children do then? How ſhall they do? Nay, they be rich children, and ſhall do well enough. They haue a rich legacie left them, for they ſhall inherite the rich bleſſing of God. When he ſaith, the bleſſing, it is more then if he had ſaid the whole earth, and all the world. For all this one might haue and yet be vnder the curſe, and liue and die a miſerable man, and go to hell too: but he ſhall haue the bleſſing, therefore all things neceſſary for ſoule and bodie: for ſo much the bleſſing containes. So Pſal. 112. 2. *The generation of the righteous ſhall be bleſſed.* If then the bleſſing of God be the cauſe of all proſperi-

tie

tie and happineſſe; and contrarie, the curſe of God, the beginning and ground of all miſerie: then ſo farre as we be good or ill, ſo farre do we good or ill to our ſtocke. For in the Law God threatneth, that if we be diſobedient to him and his Commandements, we ſhall be curſed in ſoule, bodie, wife, children, and all that we put our hand vnto. But, on the other ſide, if we be vpright, and with a perfect heart ſet our ſelues to follow Gods commandements, then we ſhal be bleſſed in ſoule, body, wife, children, and all that belongs vnto vs, ſo that the bleſſing of God ſhall meete vs at euerie turne.

Since then God is ſo mercifull to all thoſe that loue him, *Vſe* 1. and ſhew it by keeping his Commandements: this ſerueth for the comfort of all ſuch as be good children of good parents; though perhaps, their parents can leaue them no great matter, for outward things, yet they haue laid vp many prayers for them in heauen, and leaue them Gods fauour for their poſſeſſion: they haue a good patrimonie, for they haue Gods bleſſing to truſt vnto. It is better to be the child of a godly, then of a wealthie parent. For he that is both himſelfe a good man, and hath alſo proceeded of godly parents, is now poſſeſſed of a double bleſſing, for his fathers prayers, and for his owne; for his fathers mercie, and for his owne alſo. This is likewiſe, for the comfort of Gods children, that haue many children, and little wealth to leaue them. But that is not the queſtion what goods they haue. If they be godly themſelues & labour alſo to haue their children good, though they were thouſands of them, they haue the bleſſing of God, and that ſhall maintaine them all abundantly. Thoſe that be bleſſed of God ſhall not want the effects of his bleſſing. As Pſal. 37. 22. *They that are bleſſed of God ſhall inherite the Land: but thoſe that are curſed of him, ſhall be cut off.* Sometimes indeed the godlieſt Parents haue wicked and vngodly Children, as *Iacob* had. But God will either conuert them, as he did *Iacobs* ſonnes: ſo that thoſe whom at the firſt he ſaw to be prophane as any, he liued to ſee conuerted, and very holy men, and pillars of the Church: or elſe if all be not good, God giues grace, that ſome one of them at the leaſt ſhall be ho-

holy: As *Abraham* had vngodly *Iſmael*, but he had godly *Iſaac*: and *Iſaac* had prophane *Eſau*, but he had alſo holy *Iacob*. As *Dauid* had wicked *Abſolon*, and inceſtuous *Ammon*, but yet withall he had godly *Salomon*: if none of the next ofſpring be good, yet ſome of them that follow ſhall be holy. The godlineſſe of the parent will ſhew it ſelfe in the bud, ſooner or later: as *Iotham* had a wicked Sonne and heire after him, though himſelfe was a good man: but yet after godleſſe *Ahaz* ſucceeded godly *Hezechiah*. Or if at any time good parents be denied this bleſſing in their children, the Lord will fully require this want, with abundance of ſpirituall and heauenly bleſſings vpon themſelues: as appeareth in the caſe of that worthie bleſſed King *Ioſiah*.

Exodus 20. 6. *That loue him and keepe his Commandements.*

Doct. 1. They onely be louers of God, that be doers of his will.

IN that the keeping of the Commandements is here ſet downe, as a note of our loue to God, this doctrine may be learnd, That they onely be louers of God that be doers of his will. But ſome will obiect, that if the loue of God conſiſt in the keeping his Commandements, then it ſhould ſeeme, that none loue him, becauſe in many things we offend all. But for reſoluing of this doubt, know, that there is a great difference betweene theſe two, To keepe Gods Commandements, and to fulfill his Commandements. For keeping, noteth a truth, fulfilling, a perfection: this Chriſt onely had; but that truth euery Chriſtian muſt haue. For, euery Chriſtian man may ſo farre forth keepe Gods law, as that he ſhall be accepted and alſo rewarded, though not for the merit of the worke, yet for the mercie of him that accepts the worke: but this true keeping muſt be knowne by theſe notes.

The difference betwixt keeping the Commandements, & fulfilling them.

1 True notes of keeping the Commandements.

Firſt, in keeping, we muſt aime at all; there muſt be a full purpoſe, and true deſire to keepe euery one. For if one lie in any ſin and breake any commandement wilfully; the wilfull and knowne breach of one, makes him guilty of all.

2 1 Chro. 28. 9.

Secondly, this obedience muſt be done willingly, with a free and cheerefull heart: as *Dauid* bids *Salomon* ſerue the Lord

Lord with a willing mind.

Thirdly, the end of our actions must be good, to shew our loyaltie to God, to approue our hearts to him, in obedience to his Commandements; and not for any other end or intent of our owne, as to be magnified of men, or to merit by them, or such like. He that hath all these things, keepeth the Law of God. Indeed no man can fulfill it, neither is it required of Gods children that they should, because they be vnder grace, and not vnder the law, as touching the rigour of it. But, for those that be out of Christ, this condition is proposed to them; Winne it, and weare it: keepe the Law in full perfection, and haue happinesse in full perfection; but breake it in the least tittle, and lose your saluation: those which are not in Christ are thus bound; but those which are his members, and are made one with him by Faith, are vnder grace, there is a more easie obedience required of them: not to fulfil the Law in the extremitie of it, but to keepe the Law in the vprightnesse of their hearts, and doe so much as Gods Spirit, which is bestowed on them, giues them power to doe. But now to returne to the doctrine it selfe; Whosoeuer loues God, must, in this manner as hath beene spoken, keepe the Law of God. This is proued, 1. Iohn chap. 5. vers. 3. 4. *This is the loue of God, that we keepe his Commandements.* But this is a very hard work (may some say) who can doe it? Nay, saith he, *His Commandements are not grieuous, for all that are borne of God, ouercome the world.* He sheweth that a Christian, so farre as he is regenerate, hath conquered the world: and then Gods Commandements ceasse to be burdensome. For the thing that maketh them heauy, is our worldlinesse and fleshly lusts which striue against the spirit: but in what measure Gods Spirit which regenerateth vs, hath set downe and ouercome those lusts; in that measure, they are very easie and lightsome, and we shall with much comfort and quietnesse obey them, when we are once truely conuerted, according to the measure of our sanctification. 3. Rom. 6. 14. Rom. 6. 14.

It is a most tedious thing to a Christian heart, to obey the diuells commandements; but most ioyous to follow Gods. As if it were permitted to a Christian man for the while, to steale,

ſteale, lie, robbe, murder, commit adulterie, ſurfet and wallow in his vomit or ſuch like: his ſoule would abhorre it, and he would rather die, then doe theſe things, it would be ſuch a vexation vnto him. But now, to pray, to heare the Word, to reade, conferre, or doe workes of mercy, and the reſt of that kinde, it is euen a recreation, and delightfull exerciſe for him: for Gods commandements are pure and holie, and delight the heart, ſo farre as it is pure and holie. So Iohn chap. 14. verſe 15. *If ye loue me, keepe my Commandements: and I will pray the Father, and he ſhall ſend you another Comforter.* As if he ſhould ſay, he that loueth me beſt, and keepeth my Commandements moſt, ſhall finde trouble: but let not that trouble him, for he ſhall haue my Spirit, which will comfort and ſuſtaine him in all his miſerie. But ignorant men will ſay, We doe keepe Gods Commandements, and haue a care to be obedient vnto Chriſt. But Chriſt ſaith, verſe 12. He that *(hath)* my Commandements and keepeth them, thereby teaching that one muſt firſt haue them, afore he can keepe them. He muſt haue them in knowledge, and vnderſtanding, haue them in memorie, iudgement and affection, and then fall to keepe them in action. Doe this, and then indeede you loue Chriſt. But many talke of louing Chriſt, and what good friends they be to Chriſt, but try them a little by their workes, and you ſhall ſee that they neither haue Gods Commandements, nor keepe them: and ſo farre as they faile in theſe things, ſo farre they faile in the loue of God, and prouoke God alſo not to loue them. This confuteth thoſe diſordered perſons, in whom one can ſee nothing, but open rebellion againſt Gods Law, open breach of the Sabbath, and manifeſt contempt of the Word: yet tell them of it, and aske them if they be not aſhamed, thus in the face of the world, to proclaime enmity againſt God: then firſt they fall to ſhifting and cloaking. But if you come with ſo good a proofe, that they cannot deny it, but are conuinced to their faces, then this is the next; What? are you without ſinne? haue you no faults? doe you fulfill all Gods Commandements? Yes, miſerable man, there are faults in the beſt: but this is blockiſhneſſe. Is there no difference betwixt falling by frailetie and through infirmitie; and liuing

Vſe 1.

uing and lying in ſinne, and allowing ones ſelfe in the committing of it? That frailetie is in Gods elect children; but this wilfull diſobedience, and maintaining naughtineſſe, is in hypocrites and prophane perſons: That God paſſeth by and regardeth not; this he will neuer put away, vnleſſe there be an amendment, and great repentance. For ſuch perſons loue not God: and it is iuſt, if he purſue them and plague them as his enemies. This likewiſe is for the great comfort of Gods children, that doe their beſt endeuour to keepe all his Commandements; though they faile in that obedience which they ought to performe, yet God promiſeth to *ſhew mercy* to them: as if he ſhould ſay, though you come farre ſhort of that you ſhould, and would doe; yet, ſo long as your heart is true, I will beare with your infirmitie. For he requireth not the fulfilling, but keeping. If one will ſtand to himſelfe, then he muſt either haue perfection, or confuſion. But if he truſt to Chriſt, then he is vnder grace, and there is mercie in Chriſt, pittying and rewarding: rewarding all their good; pittying and paſſing by all their infirmities.

So much for the ſecond Commandement.

The third Commandement,

Gods name is abuſed by vnholy
- Workes: when the euill liues of Profeſſours, bring reproach and contempt to the holie Religion profeſſed by them.
- Words
  - Without an oath, in ſpeaking vnreuerently of Gods: Word, Titles, Attributes, Workes.
  - With an oath, by ſwearing: Vainely, Wickedly.

The

The third Commandement.

Exod. 20. 7. *Thou ſhalt not take the name of the Lord thy God in vaine: For the Lord will not hold him guiltleſſe that taketh his name in vaine.*

What is meant by Gods name.

THe purpoſe of this third commandement, is, to teach vs, that we ſhould not profane the name of the Lord our God, but vſe it with all reuerence. By the *Name* of God, is vnderſtood all thoſe things, whereby God, as by his Name, hath made himſelfe knowne vnto men; as his Titles, Attributes, Word, and Works. *In vaine:* that is, raſhly, idlely, careleſly, when neither God is thereby glorified, nor man profited. The parts here to be conſidered, are 2: the 1 is a Prohibition, in theſe words: *Thou ſhalt not take the name of the Lord thy God in vaine.* The 2 part is a reaſon, in the words following: *For the Lord will not hold him guiltleſſe*, that is, God will ſurely puniſh him. Which reaſon God ſets downe, becauſe no ſinne goeth more vſually vnpuniſhed through the hands of men, then this: for many will take it hainouſly to haue their owne names euill ſpoken of, and abuſed: but ſo ſlight a regard haue moſt men of God, that though his name be blaſphemed and profaned, though he be greatly diſhonoured, yet they lay it not to heart, neither care for it. Therefore, leſt men ſhould make no account of this ſo great a ſin, (becauſe it is a thing that mans law takes little or no notice of) he ſetteth downe the puniſhment: that though the poſitiue lawes of men ſhould take no hold on ſuch perſons, yet the God of heauen and earth, will take ſuch in hand, and deale with them himſelfe: he will not commit them ouer to the hands of inferiour Officers, but himſelfe will ſee their execution done. Now the Commandement doth partly forbid,

partly

partly command. It forbids in generall to take th e name of God in vaine, as is ſhewed in the Table.

The doctrine here taught, is, that great care is to be had that the holy name of the Lord be not diſhonoured by vs. As it is in dignitie aboue euery other name, ſo ought it to haue eſtimation aboue all other names. As he himſelfe requireth, Deuter. 28. 58. Thou ſhalt *feare this glorious and fearefull name, the Lord thy God.* If he be ſo gracious to admit vs to that, which we baſe creatures are altogether vnworthy of, as to deale with his Maieſtie, to be ſpoken of, and ſpoken to, and himſelfe to ſpeake to vs: let not vs be ſo vnthankfull as to defile his holy things, which he committeth to vs, with polluted lips, and vnſanctified hearts.

Doctrine. Speciall care to be had of vs, that we take not Gods name in vaine.

Now, Gods name is taken in vaine; firſt, in life, by an vngodly and vnholy conuerſation, of thoſe that profeſſe the religion of God. And ſo Rom. chapter 2. *Paul* reproueth the Iewes, that for their ſakes the name of God was euill ſpoken of among the Gentiles. The Gentiles hated Gods name, and were enemies to religion of themſelues, when no occaſion was giuen: but when they ſaw the Iewes, that profeſſed themſelues to be Gods people, and to loue and worſhip him, and to be loued of him alſo, to liue ſo wickedly, to deale ſo craftily, couetouſly, and cruelly: this made them hate Religion much more, and ſpeake ill of God more preſumptuouſly. And ſo in *Ezekiel* chap. 36. the Prophet chargeth this vpon them, in the two and twentieth verſe, that they polluted the name of God among the heathen. They were ſo farre from conuerting any one by their good example, that by their ill behauior they made thoſe to hate God, who elſe might haue bene drawne to ſome liking of true Religion. For that which the Wiſe man ſpeaketh of the naturall familie, is true alſo in the houſe of God. A wicked ſonne (ſaith he) is a griefe to his father, and a ſhame to his mother. Let an hundred vagabonds and runnagates play the filthy perſons, the vnthrifts, and the theeues; this brings no diſcredite to the father, no man chargeth the fault vpon him, he beareth no reproach: but if his ſonne that is brought vp with him in the family, and is called after his name, ſhall do any ſuch thing, himſelfe hath not the

How Gods name is taken in vaine.

A profeſſor liuing wickedly is a great ſcandall to religion.

blot alone, but he bringeth alſo an euill report vpon the family, and his father ſhall beare a great part of this diſgrace. So, let all the Atheiſts and Papiſts, and carnall worldlings in the world, liue wickedly, and ſhew themſelues to be as they be, goates and ſwine without grace, and deſtitute of the feare of God: it is no ſuch great diſgrace to Religion, they beare all the blame themſelues, and the ſhame lights on their owne heads: but let a profeſſor fall into wickednes, one that maketh ſhew to be begotten of God by the immortall ſeed of the word, to be a child of the Church, a member of Chriſt, a temple of the Spirit; let ſuch breake foorth into ſome groſſe ſinnes, and here wil be matter for all the wicked perſons in a Country to talke of; now the diuell and his limmes will triumph and bragge, now they ſharpen and whet their tongues: the religion of Chriſt ſhall be blaſphemed, the profeſſors of religion taunted, euery one that deſireth to be a Chriſtian, ſhall haue this laid in his diſh, and the name of God, and the ſpirit of God ſhall not eſcape without ſome blot of reproach. Ho (ſay they) theſe be your profeſſors, theſe be your holie men that be ſo full of the Spirit, theſe be they that will be the holy Saints of God, theſe be they that runne to Sermons and carrie Bibles, theſe be the fruites of their profeſſion, you may ſee what godly men they be: I warrant you they be all alike, you may ſee by one what the reſt be. Thus we ſee, what a great ſtaine religion hath among men by the falles of thoſe that ſtaine the holy profeſſion with an vnholy conuerſation: profeſſing godlineſſe in word, but in deed denying the power thereof. Theſe fill wicked mens mouthes full of ſlander, and giue their malicious hearts matter to ſet themſelues aworke againſt the Goſpel, and godly men.

1 Tim. 6. 6.

And this was the ſinne of *Ophni* and *Phineas*: they ſhould (as the Lords Prieſts) haue giuen ſuch good exhortations, and haue ſhewed ſuch grace in their behauior, as that all men might haue delighted to come into the place of Gods worſhip, and to ſerue him according to the Law: but they were ſo wicked and vngodly, and ſo full of filthineſſe, that the ſeruice of God, by their meanes was hated, and became odious to the people.

Sith

Sith then, this is ſuch an high taking of Gods name in vaine, to be brambles in Gods vineyard, and tares among his wheat; this confuteth thoſe that thinke, if they can keepe their tongues from ſwearing and forſwearing, then they be free from the breach of this Commandement. If no man can charge them with an oath or periury, they thinke they need not repent for taking Gods name in vaine. Not ſo. But let them know, that by an ill life, by walking and conuerſing after a ſinfull manner, they may prophane Gods name more, hurt religion more, and bring more griefe vnto the hearts, and ſhame vnto the faces of profeſſors, then ſome other by a thouſand raſh oaths; yea, by groſſe and open periurie. It is as great a fault to abuſe the religion of God in life, as the titles or attributes of God in ſpeech. And therefore, vnleſſe thoſe that are called Chriſtians, labour to be Chriſtians, that their workes be ſutable to their words; and they ſhew forth the vertues of Chriſt, as well as take vpon them the name of Chriſt; vnleſſe they be carefull to frame their liues according to the line of Gods word, and ſo to order all their carriage, that the fruite that ſheweth it ſelfe in their life, be agreeable to the ſeede that is daily ſowne in their hearts; they are as groſſe profaners of the name of God, & as liable to the curſe and vengeance of God, as he that ſweareth many a vaine and idle oath.

Our workes muſt be ſutable to our words.

Secondly, this ſerueth to inſtruct all men, that would be called Chriſtians, and accounted the ſonnes of God, to liue ſo, as that they may bring ſome glory to God by their liues. Saint *Paul* biddeth the bond-ſeruant, 1. Tim. chap. 6. verſe 1. *count their maiſters worthy all honour, that the name of God and his doctrine may not be ill ſpoken of.* Speaking to ſuch as were ſeruants to vnbeleeuing Maſters, he biddeth them giue them honour and reuerence, not for any religion or goodneſſe that could be ſeene in them (for they were Infidels,) but for conſcience ſake to Gods ordinance, whoſe place their Maſters did ſupply: and that, becauſe if they did not ſo, all the fault ſhould be laid vpon the name of God. But how doth he proue that Gods name ſhould be euill ſpoken of? Becauſe his doctrine ſhould be euill ſpoken of? So that, where-euer

Gods name is greatly glorified by the holy conuersation of christians.

the Gospell is slandered, there God himselfe, and his name is dishonoured. Contrariwise, nothing can glorifie God more in all this world, then when those that will belong and appertaine vnto him, shew what household they be of by their workes. And he that will be esteemed the sonne of God, must doe more good workes then one that is onelie the sonne of *Adam*. This will stoppe the mouthes of wicked men, and muzzle them vp, that they shall not haue a word to barke out against Christians and Christianitie. Yea, this will beget a good liking in their hearts of that word and religion, which worketh so good effects in the liues of them that hold it. As in the familie, let the children be good, temperate and modest, and behaue themselues gently, and humbly to all, then they doe not onely get good account and estimation to themselues, but they are an honour to the house of which they come; and to the parents which begat them, and a crowne to all their friends and brethren; that those which be enemies, cannot for shame giue out an euill word of such a man, whose children be so well brought vp, and behaue themselues so orderly. So is it in the Church, in Gods household vpon the earth: would any procure honour to God his Father, would he cause the Church to be praised, and all his brethren and fellow-members to reioyce, and to be well reported of? Then let him shew forth the vertues of Christ, let him liue worthy of his vocation and calling, let him cause his light to shine forth in the darknes of the world, let him not keepe his vertues in his owne bosome alone, but let the brightnesse of them shine foorth vnto all those that liue with him. And if he doe so, he shall be honoured himselfe euen in the conscience of the wicked, but especially he shall winne great reuerence and reputation to the name of God, to Christians and Christian religion. And though some enemies be reprobates, and therefore irreuocable, yet he shall make them dumbe and stop their foule mouthes, that their furious clamours shall either not be heard, or if they be, yet not regarded. And whereas others (that are yet in their present estate, enemies; but in election Gods children) may seeme for a time perhaps to be hardned, and not to submit

1 Pet. 2. 14.

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themſelues: yet afterwards this good example will work, and the ſeede will appeare in the fruite in due ſeaſon. And when God hath ſoftned their harts, and opened their eies, and conuerted their ſoules vnto him, and viſited them with his good Spirit, then they ſhall magnifie him and praiſe him: then they ſhall ſay, Bleſſed be God that euer I liued in ſuch a Chriſtian family; that euer I was vnder ſo good a Miniſter: I thank God that euer I was acquainted, or did conuerſe with ſuch perſons, by whoſe gracious behauior I was brought the better to like of Religion. Now the old ſeed that ſeemed to lie dead vnder the clods, reuiueth and ſpringeth: now the fruits of all good precepts, and good admonitions begin to appeare.

If there grow thornes in Gods vineyard, the axe of Gods vengeance meets with them ſtrait; and they of all other, ſhall moſt fearefully and horribly be deſtroyed. If men wil be briars, then let them keepe themſelues in the wilde waſte, and not preaſſe into Gods garden; for if they doe, vndoubtedly they ſhall be cut downe, and caſt into the fire. So much for the firſt kind of diſhonoring and taking Gods name in vaine, *viz.* by life.

The ſecond followeth, by ſpeech, and that firſt without an Oath, by ſpeaking vnreuerently of Gods word, titles, attributes, or workes, without due regard or eſtimation of the thing one ſpeaks. Firſt of the word, in ſpeaking of it idlely, curiouſly, vainly, to picke out needleſſe queſtions, rather to ſhew wit and learning, in obiecting vainely againſt the truth, then to miniſter any grace to others, or learn any goodnes to himſelfe. But this vaine and fruitleſſe iangling is a great abuſe of the holy Scripture: when one hath no care to make the end of his ſpeech the glorie of God. *For high talke becometh not a foole.* It is an vnſeemely and an abſurd thing to heare a profane ſinner diſputing of the will and wiſedome of God, when himſelfe is a proud and fooliſh contemner thereof. And theſe vngodly diſcourſers that can ſay nothing for the truth, but all and onely againſt it, are not aſhamed to brag, that they can hold argument againſt the beſt Preachers, & ſet them down: none can preach ſo ſoundly, but they will except againſt his doctrine, and that by allegation of the word of God.

But let them first get the Law of God written in their owne hearts, and then let them open their mouthes in wisedome, and instruct others. As God saith, Deut. 6.6. *Let these words be in thine heart, and thou shalt rehearse them continually.*

1 Fruitlesse speaking of Gods word is a taking of his name in vaine.

First then, let one labour to haue the vse of Gods word in himselfe, and to make it his owne, and lay it vp in his heart: and then he may with comfort bring it forth, and conferre of it with others. Else, if one be an idle talker, & a fooliſh vaine diſputer of that he neuer had any experience of, nor working in himself, the more he ſpeaks the worſe it is, the more he diſhonoreth God, abuſeth his word, and hurteth his owne ſoule.

First, then Gods name is taken in vaine by the abuſe of his word, in curious and fruitleſſe prating of it. Therefore one muſt neuer talke of Gods word, but that he may bring ſome glorie to God, and ſome good edification to men. As the Iude 20. Apoſtle ſaith: *Edifie one another in your moſt holy faith.* Vnleſſe this be our ſcope, when euer we take Gods word in our mouthes, to build vp one another in godlineſſe, we peruert the word of God, and take his name in vaine.

2 Mocking at Gods word. 2 Pet. 3.4.

Secondly, Gods word is polluted by vs, when we ſpeake of his word in mockage, after a ieſting and ſcoffing manner. As thoſe did of whom *Peter* ſpeaketh, that derided the doctrine of the laſt iudgement: Ho, ſay they, *All things continue alike ſince the fathers*: when will his coming be? as if they ſhould haue ſaid, We heare a large diſcourſe, and here is much adoe among theſe Preachers nowadayes, about the great and fearefull day of Iudgement, wherein (as they ſay) all men muſt be called to account for their works. But where is this glorious appearance? what danger cometh by their terrible threatnings? what profit hath any by their large promiſes? And thus becauſe God doth not preſently paſſe ſentence, and execute it, by caſting the wicked into hell, and by receiuing the godly to the ioyes of heauen, fooliſh vaine men, that haue no faith, make a merriment and a ſport to laugh at this doctrine. So in *Eſay*, becauſe he told them of death, the Atheiſts fell to mocking: Come, ſay they, if we muſt die, then let vs take our pleaſure while we may: *Let vs* Eſay 22 13. *eate and drinke*, and be merrie, *for to morrow, ſoule and body,*

and

and all muſt come to nothing: we will plie it while the time ſerueth. And thus theſe irreligious beaſts caſt off all the exhortations of the Prophet, by ieſting and ſcoffing.

So, many lewd perſons, in theſe daies are ready to abuſe the words of Chriſt, (where he ſaith, if one giue thee a blow on the one cheeke, turne to him the other alſo) to deride Chriſtians, and to diſgrace Chriſtian patience. Oh ſhameleſſe perſons! Will not the reuerence of Chriſt feare them from the abuſe of ſuch words, as he with his owne mouth vttered? Theſe be the words of God, ſpoken and penned by the wiſedome of the holy Ghoſt, for the direction and inſtruction of his children; not for euery profane ſwaggerer and drunkard to vomit out of his filthy mouth, to moue laughter with them. And this is a common thing amongſt fantaſticall companions, that deſire to be thought witty and conceited; that if any place of Scripture ſerue their turne, to gird or quip one another, or ſuch like purpoſe, they had rather God ſhould loſe his glorie, and Gods word the grace and authoritie of it, then that they would loſe their ieſt. And thus that which God appointed to edifie their ſoules in godlineſſe, they peruert to ſtirre vp themſelues and others, to fooliſh, wicked and profane laughter.

So thirdly, the word of God is abuſed in a moſt groſſe and notorious manner, when one brings it in the defence of anie ſinne, errour, or hereſie. Which is to preſume to wreſt Gods weapons out of his hands, as it were, to wound him with his owne ſword. This is as grieuous an abuſe of the ſacred word of God, and as hurtfull and miſchieuous, as ſwearing, or forſwearing. Thus the diuell did moſt damnably profane Gods word, that it might ſeeme to agree with his diuelliſh temptations. Math. 4.

3 Alleaging of Scripture for maintenance of ſinne, is a groſſe taking of Gods name in vain.

So, let wicked and voluptuous liuers, that ſpend all their time and labour in purſuing vaine and fond ſports, and games, and ſuch fooliſh and fleſhly delights, as make them no whit more ſeruiceable to God, or the Common-wealth, or apt to doe any good to their owne ſoules and bodies, or any mans elſe: let ſuch men (I ſay) be reproued and told, that this kinde of liuing is not allowable, it will not hold out

before God: man was made to glorifie God, and to do good vnto men; not to seeke pleasure to his flesh, and liue idlely in the world; and therefore they must repent and amend: you shall haue an excuse strait, Gods word must be brought as a defence; they do not breake Gods Commandements without warrant out of the Scripture, if you will beleeue them. What (say they) will you haue a man liue without delight? Doe you not allow recreation? why, the Scripture doth afford a man recreation; and then a number of places must be brought in for recreation, to maintaine their voluptuousnes. But, (vaine man) doth not the Scripture command a vocation, and the recreation as an helpe to further vs in it? Now if one may aske you that stand so much for recreation, what is your occupation? what sore trauell is it that wearieth your bodie? what earnest study troubleth your, braine that you must haue so much refreshing, and so much recreation? It must be some very painfull labour, that needeth so much rest to make you able to performe it. It is a sore labour indeed, for it is the seruice of lust and the diuell, two hard maisters. But this turning of recreation into a vocation, or a vexation rather, is not allowable by Gods word: how darest thou then be so impudently audacious, as to rob God of his treasure, to maintaine thy filthie lust, and defile his holy word, by defending thy vnholy practise?

So likewise come to a couetous person, rebuke him for his crueltie and oppression, shew him that the loue of the world is enmitie to God, and that couetousnesse is idolatrie, then comes in this place of Scripture, which must salue all: What, hath not God commanded a man to labour in his calling? doth not God say, *He is worse then an infidell that prouideth not for his familie?* and so all must go vnder the name of good husbandrie, and thrift, and prouiding for the familie. But consider, thou that standest thus for thy labour, God will haue thee labour, but not to serue the diuell in thy labour; take paines in thy calling, but hurt not thy neighbour by it; prouide for thy children and lay vp; but withall, lay vp thy treasure in heauen especially, and prouide to bring them vp in the feare of God, & in some Christian vocation: first, prouide

uide that they may be Chriſtians, and then thou haſt well prouided for them. Store vp mercifull works: for if we be righteous, mercifull, and lend, our ſeede ſhall enioy the bleſſing. Pſalme 37. Thus God will haue one labour with godlines, and prouide ſo for his children, as that he muſt alſo prouide for his owne ſoule.

So, come to angry and paſſionate perſons, they likewiſe can haue ſomething to ſay for their ſin, and that out of Gods word. When they haue broken out into fooliſh and vnaduiſed paſſions, tell them, This is naught, *Anger reſteth in the boſome of fooles*, and *the wrath of man fulfilleth not the Law of God.* Eccleſ. 7. 11. Iames 1. 20. Oh, but I pray you, doth not Saint *Paul* ſay, *Be angry & ſin not?* It is true. But if thou wilt be angry without ſinne, be angrie firſt with thine owne ſinne, beginne at home and condemne the follie that is in thine owne ſoule, or thine anger is not holie and ſpirituall, but diuelliſh, fleſhly and carnall. So, almoſt in all other ſinnes, there is ſcarce any ſinne ſo bad, but vngodly perſons will ſtand in defence of it; and if they can ſnatch a few words out of the Scripture, and turne them violently from the true ſence thereof vnto their owne luſt, they count this a matter of great wittineſſe: but in truth it is a great wickedneſſe, and a damnable profaning of the name of God. When one can wreſt and hale together many places, and ſay much for his ſinne, it is not a note of more wit, but of more acquaintance with the diuell: for their tongue is ſet on fire of hell, and blowne by the ſtinking breath of Sathan. And when they haue ſaid all they can, they haue made their ſinne more grieuous, their heart more hard, and themſelues more curſed, in that they haue done nothing all the while, but diſhonoured God to make him a patrone of wickedneſſe, and his word a ſword for Sathan.

4. Charming, ſorcerie, and witchcraft is taking of Gods name in vaine. Good words may not be vſed to ill yet ends.

Fourthly, the word of God is abuſed and profaned, by turning it to charmes, and all other kinds of ſorcerie, to cure ſuch perſons as be fore-ſpoken and ay-red (as they tearme it) and to ſay the Lords prayer, or ſome place of Scripture, to finde things that be loſt, and ſuch like: this is a ſinnefull peruerting of Gods word. And whereas men commonly excuſe themſelues for this ſinne, becauſe the words be not ill:

yet let them know, that when one abuſeth good words, to a wrong end, they be euill words to him: and if the word of God be peruerted to ſuch an end as he hath not appointed, they be the diuells words to him that thus peruerteth them. And Sathan is no leſſe dangerous an enemie when he commeth like an Angell of light, then if he appeared in his owne colours. And this charming God himſelfe condemneth, and in the law ſaith, that he will finde out ſuch perſons. So, that both theſe charmers, and thoſe that go vnto them are wicked abuſers of Gods name: and eyther they ſhall haue no ſucceſſe in the thing they ſought for, or if they haue, it is a greater plague. For now they proſper in their ſin, and their heart is made more hard and vncurable. And thus the word of God is abuſed. Now the remedy againſt theſe abuſes, is, that we labour to applie Gods word to the right ends whereunto it is appointed. And if we will know theſe ends, we may ſee them in 2. Tim. chap. 3. verſe 16. *The whole Scripture is giuen by inſpiration of God, and is profitable to teach, to improue, to correct, and inſtruct in righteouſneſſe, that the man of God may be abſolute, being made perfect vnto all good workes.* Heere he ſheweth how we ſhould imploy the Scriptures of God: and firſt generally, he ſaith they be *profitable*: ſhewing that the word of God muſt neuer be medled withall, but for ſome profit. In all conferences, wherein we alleage the Scriptures, this muſt be the cloſing and ſhutting vp of all; That there be ſome good done, that ſome bodie be the better for them, that ſome fruite be reaped thereby: but where fruite is not the end, Gods word is not rightly applied. Then particularly he ſheweth wherein the profite conſiſts. Firſt, it ſerueth *to teach*, that is, to enlighten the vnderſtanding, that one may get more knowledge, and his mind be better informed. Secondly, *to conuince*, that is, to refute, and beate downe hereſies and falſe opinions. Thirdly, *to correct*, that is, to amend the offenders, and redreſſe their euill manners. Fourthly, *to inſtruct*, that is, to ſhew how one ſhould as well performe the good, as forſake the euill, and to leade ſuch a godly and righteous conuerſation, as that God may haue praiſe, men may be edified, and himſelfe may be comforted both in life

Leuit. 20. 6.

The remedies againſt the common abuſes of Gods word.

When the Scriptures are alledged to a right end.

life and death. These are those ends of the Scripture, in the which whosoeuer imployeth it, shall not dishonour God, nor hurt his owne soule, but glorifie God, and himselfe be made perfect, and ready to euery good worke. Thus much for taking Gods name in vaine, by abusing his word.

Abusing of the titles of God, is to take his name in vaine.

Secondly, Gods name is thus taken in vaine, by abusing his titles: as, God, *Iehouah*, Iesus, Lord, and such other. And that, either in admiration; as when vpon any sodaine accident or strange report, we breake forth into such vaine speeches, good Lord, O Iesus, O Christ, Lord haue mercie vpon vs, what a thing was that? wherein we name Gods titles, without any feare or reuerence of him. Therefore those that haue done so, must repent and do so no more.

Admiration,

Imprecation. Genes. 16.5.

So likewise we abuse Gods titles, in rash petitions and imprecations; as *Sarah* in a fuming chafe cometh to *Abraham*, and saith, *The Lord be iudge betweene me and thee*: and thus she must needes haue a purchased Sessions, and God must come downe from heauen in all the haste: none else would serue the turne to redresse her wrong, which she thought she had. And what was the matter? why *Hagar* had dealt vndutifully with her, and God must needes come to looke to this disorder. But if God had come, and, hearing her rash prayer, strait made examination, and proceeded to punish the chiefe offender, who should haue beene first plagued? who was the first motioner of taking *Hagar* to *Abraham?* was not *Sarah* herselfe? What? must *Abraham* take her through her meanes and motion; and now, when the matter falleth out ill, she will fall out with her husband? How could the successe be better, since she was the author of so ill a beginning? So that such kinde of imprecations, as to wish, God be iudge, rashly, and hastily, is a great dishonor to God. As likewise in cursing: as, Gods vengeance on him, and such like horrible speeches, when God (forsooth) must needes become their officer to reuenge their quarrell, and serue their malicious humour. So likewise to praise God, and giue him thankes for an euill thing. As *Saul* at the wickednesse of the Ziphims; when they to currie fauour with *Saul*, and to get his good will, came to betray *Dauid* vnto him

Curfing.

Praising God for an euill thing.

1 Sam. 23.21.

him, and to diſcouer where he was, that *Saul* might take him: he breaketh out into hypocriticall and ſinnefull praiſes, ſaying: Bleſſed be you of the Lord, &c. One might haue done a good duty, and diſcharged a good conſcience, as *Ionathan* did, and he would neuer thanke God for that: but let them come & help him to bring his miſchieuous purpoſe to paſſe, then God be bleſſed, and great thankes there muſt be. But *Dauid* did not ſo to him that ſlue *Saul*, though he had beene a cruel and vniuſt aduerſary. So for gameſters, when they coſen and rob one another vniuſtly of their mony, without conſcience or warrant (they might euen as wel many times picke a purſe,) then in all the haſte God muſt be praiſed for their theeuerie. I thanke God I haue ſped well, I haue good lucke. What? is God a patrone of gameſters? is he a fauourer of dicers? muſt he be at euery idle perſons becke, when he is robbing his neighbour? Monſtrous perſons! that dare be ſo impudent; they ſhall feele and ſee (if euer God waken their conſcience in this life; and if he doe not, yet in the life to come) that it was a fault bad enough, to take away mens goods in this manner: but farre greater, when they will dare to abuſe Gods holy name in it.

Meanes to keep vs from abuſing gods titles.

Now the beſt medicine to preſerue vs from all theſe ſins and abuſes of Gods titles, is ſet downe in *Deut.* 28. 58. *Feare the glorious and fearefull name of the Lord thy God:* feare it ſo, that you name it not, nor thinke of it, but with great reuerence. For, if one be audacious to take Gods name in his mouth, without feare and due regard, God will lay plagues vpon him, & thoſe not ſhort & ſlight; but ſore and grieuous, of long continuance and great durance. And if one tremble and feare before God thus, he ſhall neuer abuſe his name.

Abuſing Gods properties, is taking his name in vaine.

Thirdly, Gods name is taken in vaine by abuſing his properties, and by raſh ſpeaking of them: As, of his power, wiſedome, mercy, patience, iuſtice, &c. which are abuſed when we ſpeake of them carnally, and careleſly, or contemptuouſly. As 2. *King.* cha. 7. when the Prince, on whoſe hand the King leaned, heard the Prophet ſay, that corne ſhould be ſo cheape, ſo ſodainly after that extreme dearth, he ſaid: Though God ſhould make windows in heauen, that could not be ſo.

Now

Now this was a fearefull impietie to ſpeake ſo baſely of Gods power, and ſo contemptuouſly, as though his ſtrength were to be meaſured by mans ſtrength, and God could not tell how to bring it to paſſe, becauſe the Prince could not tell how, nor ſaw any meanes; for there he alludeth to *Noah* his floud, as if he had ſaid, If God ſhould raine Corne now, as faſt as he rained Water then, it could not be ſo: but it was ſo, and he ſaw it ſo, but had no good by it; for he was preſſed to death by the throng, as a iuſt reward of his contemptuous ſpeech, and vnbeleefe of Gods power.

So likewiſe, Prouidence and Wiſedome is abuſed, when one frets, and ſpeakes grudgingly againſt Gods workes vnder the name of Fortune and Chance: Oh what ill lucke was that? what misfortune? For either one muſt ſay that things come to paſſe by chance, hap as hap may, without any diſpoſing of God, (and ſo he chargeth God to be too careleſſe a gouernour, that lets things runne at randome, without counſell and aduice:) or if he ſay, that God gouerneth all things, and ruleth in the world, and appointeth what things, and how they ſhall come to paſſe; then he chafes and murmureth againſt Gods gouernement, vnder the name of Fortune: and ſpeaking ill of lucke, he ſpeakes ill of Gods wiſedome and prouidence. So likewiſe, in applying any of Gods properties to defend euill (as the common cuſtome of moſt men is, to deſpiſe all admonition, and to embolden themſelues to all exceſſe of riot in regard of Gods goodneſſe.) Oh ſay they, God is mercifull, and Chriſt died for our ſinnes. True: God is mercifull: but to whom? to the penitent, and humble perſon that hateth his ſin, and ſtudieth to forgo it: but he is not mercifull to thoſe that loue their ſinne, and like it, and that haue a root of bitterneſſe in them, and make Gods mercie an incouragement to hearten them in their ſinne, and not to allure them to repentance, but make his loue & kindnes a protection to their lewdneſſe; to ſuch he will ſhew no mercy, but his wrath ſhall burne againſt them to the bottome of hell. So that in ſpeaking of Gods attributes, ſpeak of them with reuerence, & to that good vſe for which God hath reuealed them.

Deut. 29. 19. Pſal. 66. 18.

So laſtly, Gods name is taken in vaine, in ſpeaking vnre-

ſently

To ſpeak vnreuerently of Gods workes is a taking of his name in vaine.

uerently of his workes: either thoſe his admirable actions within himſelfe, as election, and reprobation. When vaine man by his weake capacitie, and ſhallow conceit, cannot reach to the depth of his wiſedome, what moueth him to chuſe one and to refuſe another; then in the bitterneſſe of his heart, he openeth his mouth againſt his iuſtice: whereas he ſhould rather, with ſilence and reuerence, wonder at his hidden counſell. As *Paul* Rom. 11.33. did; hauing ſpoken ſparingly of it, he breaks out in admiration, and ſo concludes, *O the deepneſſe of the riches of the wiſedome, &c.* So for the outward workes of creation, and of redemption, and the paſſion of Chriſt, when one can ſpeake ſo lightly, and without all vſe of theſe great things, that ſhould make him feare before God, and increaſe reuerence toward his Maieſtie, and hatred of ſinne.

Taking Gods name in vain by an oath.

Thus much for taking Gods name in vaine, by ſpeech without an oath. Now followeth that taking of his name in vaine, which is with an oath.

And this is three waies; by ſwearing either vainely, or wickedly, or falſely.

Swearing vainely.

Vaine ſwearing is, when in common and ordinarie talke, men mingle their ſpeeches, and fill vp their ſentences with needleſſe oaths: which though they account as a ſmall ſinne, yet it is a moſt notorious diſhonour of God, and proceedes from the diuell, he is the father of it. As Chriſt ſaith, Matt. 5. *Let your yea be yea, & your nay nay: for whatſoeuer is more, comes from the euill one*, that is, the diuell. So that the root of it is exceeding euill, and the fruite of it is euen as bad, as S. *Iames* ſheweth 2.11. *Sweare not*, ſaith he, *my brethren, neither by heauen, nor earth, nor any other oath: but let your yea be yea, and your nay nay, leſt you fall into condemnation.* It is then manifeſt that the diuell is the author of vaine oaths, damnation is the end and fruite of vaine oaths, and he that is willing to be led by ſuch a guide, and come to ſuch an end, he may take his libertie to vſe them. But one may ſay, I doe not ſweare great oathes, as by God, and by the members and ſufferings of Chriſt, but pettie and ſmall oathes, as by my faith and troth, by this bread, fire, light, &c. But Chriſt anſwereth for this,

that

that we muſt not ſweare, neyther by the Temple, nor the gold, nor heauen, nor earth, no not ſo much as by our head, becauſe God is the author and maker of all things. And there appeareth ſuch wiſedome and power of God, in the ſimpleſt of his creatures, as ought to make vs to feare and reuerence him in them. So that whether they be great oaths, or leſſe oathes, if they be idle oathes, Gods word hath condemned them, and they ſhall (without repentance) bring damnation. Yea, but I ſweare that which is true, it is not a lie. Be it ſo: yet God hath not bound you onely, not to take vp his name falſely, but not to take it vp idlely and vainely. And againe, this ordinarie ſwearing in our common talke, though it be true, will at length bring falſe ſwearing. It cannot be auoided, but that he that vſually ſweares vainely, ſhall now and then ſweare falſely. For the often toſſing of Gods holy and ſacred name, or any of his titles or actions, in our mouthes fooliſhly, or careleſſely, doth at length beget ſuch a baſe account and opinion of theſe things, that they care not how they vſe them. Oh, but ſaith one, I would not ſweare indeed, but they conſtrained me, and vrged me to it, for they would not beleeue me elſe. But if they will not, better it were to want credite with them, then to want the fauour of God: better vndergo mans vniuſt ſuſpicion, then Gods iuſt damnation. And what is the cauſe that ſome mens credite is growne ſo weake and feeble, that it will not ſtand, vnleſſe it be vnder-propped by an oath? euen becauſe they haue ſo wounded their name, by lying, fraud, and coſenage, as that men take all for falſhood that comes from them. But if we would deale iuſtly and truly, and leade an honeſt life, we ſhould not neede to vſe ſuch ſinfull ſhifts, to get men to truſt vs. For there be many of Gods people, that (through Gods mercy) can ſay, they haue dealt ſo honeſtly and conſcionably with men, and haue had ſuch care of their word and promiſe, as now no man that knowes them, will go about to put them to their oath, their bare word may end the controuerſie. So that, if we would deale plainely and iuſtly with all men, and let them ſee truth in our words, and faithfulneſſe in our works, ſuch idle atteſtations, to the hurt of our ſoules, would

be

be altogether needleſſe. So that to ſweare, when no oath is required, nor accepted, nor can edifie, but rather hurt and grieue the hearers, is greatly to be condemned.

Wicked ſwearing.

But, if vaine ſwearing be a plant of the diuells ſetting, and will bring forth fruit for his ſtore, *viz.* damnation: then how much more horrible and odious is that blaſphemous and furious, and outragious ſwearing of many men? that if they be a little offended, and their minde diſpleaſed, then they fall to diſgorge their filthie ſtomackes vpon the name of their Creator, and ſpue out all the venome they can, vpon his moſt ſacred Maieſty, without any fear or reuerence. If in their hunting, their dogges content not their minds, they fall a curſing and ſwearing, as it were to eaſe their diſtempered ſtomacke, by ſhameleſſe and blaſphemous tearing and renting the name of God. If God croſſe them in their dice, which are deare to them, they will croſſe him in his glorie, which is deareſt to him: if he make the dice runne againſt them, they will be auenged, their tongues ſhall runne as faſt againſt him. Here is an heart poſſeſſed with the diuell, or rather changed into a diuell, that can finde no other remedy, when it is croſſed and moued, but to diſhonour God. Hell gapes with open mouth for ſuch helliſh perſons; and a moſt terrible and fearfull damnation remaineth for ſuch horrible and fearefull ſinners, vnleſſe they bewaile and forſake their hainous blaſphemies, and endeuour hereafter, by all meanes, to ſanctifie Gods holy name.

But, this may be an vnſpeakeable comfort to poore Chriſtians: If God forbeare ſuch furious perſons, that blaſpheme his name, and treade his glorie vnder their feete, how much more will he beare with them that loue him, reuerence him, and deſire to obey him? If God be ſo patient, that for a while he will, as it were, ſuffer men to flie in his face; then thoſe that humbly caſt themſelues at his feete, ſhall finde mercie. But, let wicked ſwearers take heed, how they preſume often thus to croſſe God in their anger, in the thing that he moſt accounteth of: for he will not long ſit downe by it, he will not ſtill beare it, but he will ariſe in his anger and plague them in their ſoule, and in that that is neareſt vnto them. If they ſet

The danger of curſed ſwearing.

their

their tongues againſt heauen; heauen will ſend downe thunder-bolts of vengeance againſt them: and if one daſh often againſt Chriſt, and will take no warning, at length Chriſt will fall vpon him, and grinde him to powder. And thus much for idle and fooliſh ſwearing, as alſo bitter and outragious blaſpheming. Matth. 21. 4.

Secondly, Gods name is taken in vaine, by ſwearing wickedly, when men binde themſelues by an oath to doe euill: As *Dauid* in paſſionate heate, ſware to kill *Nabal*. Indeede *Nabal* was a ſinfull man, and God did reward him afterwards accordingly: but *Dauid* had no warrant to ſeek reuengement, and to ſweare to do that, which as yet he had no calling vnto. This kinde of ſwearing is a taking of the name of God in vaine, whether the oath be broken or kept. For if men breake it, (as in this caſe they ought to doe) yet they haue ſinned, in that ſo lightly and raſhly they tooke vp the name of God, as that vpon better conſideration, they were driuen to recall their oath againe: but if they keep their wicked oath, (as *Herod* did) that is moſt ſinfull of all; for then they make God an author and patron of ſinne, and call him for a witneſſe, and allower of their euill. So that for vs to ſweare, we will be meete with ſuch as haue done vs ſome wrong: and that we will be reuenged of them, or ſuch like: it is a grieuous profaning of Gods holy name; for Gods name ſhould feare vs from euill, and not binde vs to euill. Swearing wickedly to do ill. Marke 6.

Thirdly, Gods name is exceedingly diſhonoured and polluted by ſwearing falſely, by forſwearing ones ſelfe, which is moſt vſually called periury. This is a moſt horrible ſinne, tending to a moſt fearefull damnation. For if we ſhall giue an account for euery idle word, as Chriſt ſaith; and if men be ſubiect to iudgement and damnation for euery vaine oath, as S. *Iames* affirmeth: then, what ſhall become of thoſe that wil dare to call God to beare witneſſe of a falſhood, and beare themſelues out in a lie, by pretending his name? Therefore in *Zachar.* 5. 4. the Lord ſheweth, that his curſe (like a fretting Leproſie) ſhall come vpon the falſe ſwearer, and vpon his houſe, to conſume him, and to deuoure his houſe and ſubſtance, and ſhall eate into them, till it haue brought them to False ſwearing or periurie. Matth. 12.

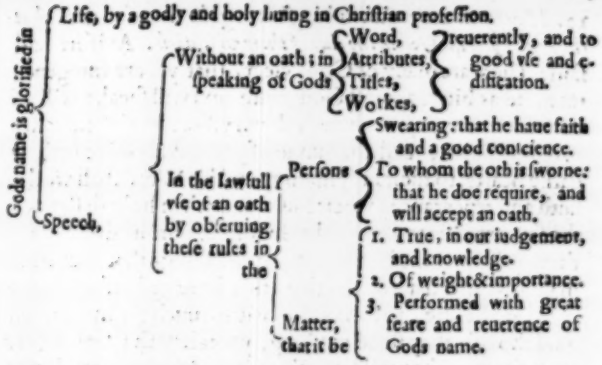
nought. And in the 15. Pſalme 4. verſe, itis ſet downe as a note and marke of a true Chriſtian, that hauing ſworne to his hinderance, he will yet keepe his oath. Then how far is he from being a good man, that will of purpoſe ſweare that, which he neuer purpoſeth to performe? and ſet a better colour vpon an vntruth, by garniſhing it with an oath? For it were better to loſe any commoditie, then Gods fauour; and ſuffer dammage in anie thing, rather then in the matter of Gods glorie.

Forſwearing before a magiſtrate.

Periured perſons arrant theeues.

Now the circumſtances do aggrauate this ſinne. It is verie wicked and curſed, if it be in a priuate place, and a priuate cauſe: but when one cometh before a magiſtrate in a publike aſſembly, and in a matter to be publikely tried, according to truth and iuſtice, then to winne credite to a lie and vniuſt dealing, by calling the true God to witneſſe, is euen to make God a falſe witneſſe like themſelues. And this is to vnite and linke many ſinnes together, for he doth not onely profane the glorious name of the Lord of hoſts; but alſo he is a theefe, and robs the innocent of his right, and draweth the Iurers to an vniuſt verdict, and the Iudge to an vnrighteous ſentence. Now the way to preſerue vs againſt this abuſe, is to feare an oath: as, Eccleſ. 9. 2. deſcribing a good man, and oppoſing him to a ſinner, notes him by this marke, That he feares an oath, which the ſinner neuer feareth. And he that is afraid to inure his tongue to ſwearing, ſhall not eaſily be ouertaken with wicked, and much leſſe falſe ſwearing. But he that hath ſo lauiſh a tongue, as it can, with as much facilitie and nimbleneſſe poure forth oaths, as other words, he is in continuall danger to fall into the foule and moſt odious ſin of periury. And thus we haue heard how this commandement is broken. Now followeth to be ſeene, what is here required. It commands generally to glorifie Gods name, as is further ſhewed in the next table.

Gods



First, for life and conuersation, a Christian is bound here, to behaue himselfe so, that his whole conuersation may bring glorie to the name of God. He must so profit in knowledge, and conscience, by the word of God which he professeth, and make such a good proceeding in pure Religion, as that he may beautifie his religion by a blameless and vnspotted behauiour. Thus in Math. 5. 16. Christ saith, *Let your light so shine forth before men, that they may see your good workes, and glorifie your Father which is in heauen*. He would haue Christians be as lights: and the light which they must set forth on euery side, must be a gracious and Christian behauiour; that men seeing and beholding these beames, may glorifie, not them, nor commend them (for a Pharisie will seeke to haue men magnifie him, and speake well of him,) but a Christian must desire, that by his meanes, men might be brought to magnifie the profession of God; and to speake and thinke most reuerently of that Word, that hath wrought such grace, and such reformation in him. The life must be the first beginner in religion, or else the speech is but ridiculous; as the Lord saith, *What hast thou to do to take my words within thy mouth, seeing thou hatest to be reformed?* One goeth beyond his calling and commission, when he dare call himselfe a Christian, and God his Father, and will not yeeld obedience vnto his Commandements, in his practise. So, 1. Pet. 2. Psalme 50.

12. *Haue your conuerſation honeſt among the Gentiles, &c. that they may glorifie God in the day of their viſitation.* As if he had ſaid; There are many of Gods elect, that yet are vnregenerate, and as bitter againſt Gods truth, and will ſpeake as ill of profeſſion as any other; but God will viſite them hereafter by his good Spirit, and the Sunne of grace ſhall ſhine in their darke hearts, to their inlightning, and his Word ſhall worke faith and repentance in their ſoule: and when he hath ſhewed the ſame mercie to them, that in former time he did to you, they ſhall magnifie him for theſe good things that haue been in you, which haue cauſed them that bare an hard minde to Religion before, to loue and like it ſo much the more now. And though they ſtand out long, yet at length they ſhall be won, and then they will magnifie God. And euen bond-men are commanded, notwithſtanding their low eſtate, and the
Tit. 2. 10. baſeneſſe of their condition, yet to bring ſome glory to God, and win ſome reuerence to their glorious profeſſion, by their good behauiour.

The meaneſt Chriſtian in his place may bring glorie to Gods name *Doctrine.*

No man is in ſo meane a place, and ſo contemptible a degree, but that if he will take the name of Chriſt vpon him, and the profeſſion of Chriſtian religion, he muſt adorne it, and decke it: which he may doe by being faithfull and diligent in his place, and giuing euery man his due conſcionably. Euen a ſeruant (if he be not audacious) and arrogant, nor giuen to picking and falſhood, but truſtie, diligent, and ſeruiceable, patient, meeke, and humble; he glorifieth God, he graceth Religion, he worketh out his owne ſaluation, and doth what in him lieth to conuert his vnbeleeuing maiſter, and ſhall haue reward of this ſeruice, as well as if he were in a higher and more honourable calling, that the world made more account of.

In the very firſt petition Chriſt bids vs ſay, Hallowed, or *ſanctified be thy name* that is, let vs, and all profeſſors be ſo wel grounded in the vnderſtanding of the word, and rooted in good affection to the ſame, as that our life led in all good conſcience may bring glorie to thy Name and Religion. Now, for vs daily to make this prayer, and neuer to regard our actions, how they be agreeable to this Petition, what is

that

that but to diſhonour God both in life, and prayer? And thus much how we muſt glorifie God in deed. Now followeth how we muſt glorifie him in word.

Gods word muſt be reuerently handled.

Firſt, we muſt ſpeake of Gods word with ſuch care and reuerence, as beſeemes the great excellencie of it: and not vainly, nor ieſtingly, but onely to thoſe good vſes, and with that good affection, that the Lord hath commanded. And ſo in Deut. 6. 7. *Theſe words ſhall be in thine heart, and thou ſhalt rehearſe them continually, &c.* So that it is not left at mans diſcretion, whether hauing Gods word in his heart he will ſpeake it, or not; but it is laid as a Commandement, with equall authoritie with the former, that he ſhall talke of it, as well as thinke of it. And ſurely, if it dwell within, it will be heard without, as Pſal. 37. 30. *The mouth of the righteous will ſpeake of Wiſedome: for the law of God is in his heart, and his feete ſhall not ſlide.* He ſheweth the priuiledge of a righteous man, that he hath Gods law ſo rooted and ſetled in his heart, as it will ſpring and bud forth in his mouth, and ſo keepe and preſerue him, that either he ſhall not do any thing that is wicked; or if he do, he ſhall be ſoone and happily recouered.

Thoſe therefore faile much in this dutie, that will neuer talke of any thing in the Scripture, or of any part of Gods worſhip: they will come to the Church, and giue the preacher an houres hearing: but follow them out of the Church doore, and what kinde of conference ſhall you heare come from them? Not one word of the Sermon, but preſently of earth and earthly things. Though theſe men be not common ſwearers, yet they haue broken this Commandement: for God commandeth vs here to honour him with our tongues. And therefore, howſoeuer fooliſh perſons are ready to excuſe themſelues, that though they cannot talke of the Scriptures, becauſe they are not book-learned, yet they haue a good heart, and ſerue God day and night, (if you will beleeue their report:) yet ſo long as their goodneſſe is locked vp that it cannot come abroad, they may ſay what they will of themſelues: But Chriſt ſaith, that *a good man out of the good treaſure of his heart, bringeth forth good things.* This is ſuch a treaſure, as muſt needs be brought to light con- Mat. 12.

tinually. For if one say, he hath a coffer full of good gold, and yet can fetch nothing out but drosse, no man euer saw him bring one peece of gold out of his chest, but euery day slips and base coine; surely by this that cometh abroad, men may quickly ghesse what mettall is within: and few will count him euer the richer for his golden words, when nothing but brasse comes out of his purse. And so in the Prouerbes, the wise man saith, that *The tongue of the righteous is a tree of life, and that it feedeth many.* And therefore he that can feede none, is not a righteous man, but destitute of the grace of God. As men therefore must not speake idly of Gods word, so neither must they be altogether silent; as though wholesome and religious talke belonged not to them: but they must open their mouthes with wisedome, and haue the law of grace in their tongue.

Pro. 10. 21.

Pro. 31. 26.

Gods titles must be named with feare.

Secondly, we must speake of Gods titles and properties, with feare and reuerence, to the benefite of men, & the praise of God by them. Thus *Dauid*, Psal. 40. 9. saith of himselfe, *I haue declared thy righteousnesse in the great Congregation, I haue not hid thy righteousnesse, and I concealed not thy mercie and thy truth, &c.* These were the things wherof *Dauid* would speak; the great mercy of God, and his wonderfull and stable truth: that men might learne hence, to flie vnto him, and depend vpon him in their miseries. And he would shew forth his righteousnesse, that men should know, that it would surely go well with the righteous, and that the wicked should haue according to the worke of his hands: for God being righteousnesse it selfe, must needs punish the one, and reward the other, as their liues and deeds haue deserued.

These were the things, about which he would willingly exercise his tongue, and speake ioyfully to the people. For, one cannot speake of these things conscionably, but it will worke in him a feeling and loue of them: so that himselfe shall get more good, and those also that heare him. So Psal. 107. 8. *Let them confesse, before the Lord, his louing kindnesse, and his wonderfull works before the sonnes of men.* He would haue vs haue such a feeling in our hearts, as that we should not onely confesse Gods kindnesse before him, but also make

knowne

knowne the ſame before men.

And therefore all of vs muſt here be humbled, & acknowledge how exceeding ſhort we come, how ſeldome or neuer we breake foorth into ſuch confeſſion or declaration of Gods power, wiſedome, mercy, &c. as our ſelues and others might thereby be ſtirred vp the more to be thankfull vnto him, and to ſtay vpon him. Who almoſt hath ſaid, as *Dauid* in the Pſalme: *Come, and I will tell you what the Lord hath done for my ſoule*, what carefulneſſe he hath had ouer our ſoules and bodies, what faithfulneſſe he ſhewed vnto vs in all our needs, and all his wonderfull mercy and wiſdome, whereof we haue daily experience. Many can make long diſcourſes of the kindneſſe of their benefactors, and ſpend much time in telling what their good friends haue done for them: but for God, that giueth life, and breath, and all things, and that giueth power to our friends, to do vs good, and kindneſſe to put that power in practiſe; who almoſt doth ſpeake of his goodneſſe & power that he continually doth ſhew and practiſe toward vs, to moue himſelfe and others thereby more earneſtly to glorifie his name? Pſal. 66. 16. Act. 17. 25.

Gods works muſt be ſpoken of with reuerence.

Thirdly, we are here commanded to ſpeake of Gods workes with reuerence and thankſ-giuing, whether they be works of mercie, or iuſtice. And thus the children of Iſrael with their leader *Moſes*, after their wonderfull deliuerance at the red ſea, gaue themſelues to praiſing and magnifying God, and to confeſſe his excellent greatneſſe and Maieſtie, and ſet out the ſame to all poſteritie. And as we muſt magnifie God for all his works, ſo alſo euen for thoſe that go beyond our reach, and ſeeme moſt contrarie to carnall reaſon. And thus *Paul* hauing diſputed of election and reprobation, ſuch works as carnall men and fleſhly wits moſt ſtumble at, and would willingly ſhew their quarrell againſt, if they durſt for feare of men; *Paul*, I ſay, being a man of God, ſpeakes moſt reuerently, and with wonderfull admiration of the glorious attributes of God therein, Rom. 11. 33. *O the deepneſſe of the riches both of the wiſedome and knowledge of God! how vnſearchable are his iudgements, and his waies paſt finding out!* and then, *Who hath knowne the mind of the Lord?* Who can tell why God Exod. 15.

chuſeth one to life, and leaueth another to death, why he will haue one ſaued, and another condemned? who can aſſigne the cauſe of theſe things? And in the next verſe, hauing before ſpoken of ordaining one to ſhame, and another to glory, he ſhutteth vp, and cloſeth all with this holy & reuerent concluſion, wondring at his greatneſſe: *Of him* (ſaith he) *and through him, and for him, are all things: to him be glorie for euer, Amen.* As if he ſhould haue ſaid: he made all things at the firſt himſelfe, he ſuſtaineth and preſerueth all things by his owne power ſtill, and therefore it is moſt iuſt and equall, that he ſhould diſpoſe and order all things according as ſeemes beſt vnto him for his owne glory.

We muſt praiſe God for our afflictions.

And as we muſt ſtriue to magnifie God in theſe workes that croſſe our reaſon: ſo, in thoſe alſo that are moſt contrary to our affection: as in our croſſes and afflictions. And thus did *Iob* when God had taken away his ſonnes, his ſeruants, his ſheepe, his oxen, his camels, and all his goods, and that vpon the ſudden, he fals not to murmuring and grudging againſt God, but breaketh out into the praiſe of God; *The Lord hath giuen* (ſaith he) *the Lord hath taken away, bleſſed be the name of the Lord.* In all theſe miſeries he could find in his heart, and ſee good cauſe, to bleſſe the name of God: for he knew that it came from God. And though the diuell were a chiefe ſtirrer, yet he could not go beyond his commiſſion: and though God had taken away all, no wrong was done to *Iob*. God had giuen it him, and might haue taken it away ſooner, and therefore ſtill he was to be bleſſed. So did *Hezechiah*: ſo did *Eli*: *It is the Lord, let him doe what he will.* So that euen in Gods chaſtiſements, which are tedious to the fleſh, and go againſt the ſtreame of our affections, we muſt praiſe him. As *Nebuchadnezzer* in the end of his ſeuen yeares miſerie, ſaith, *He is holy in all his workes, and iuſt in all his waies.* And thus we muſt glorifie the name of God in ſpeech without an oath. Now it followes to ſpeake of an oath.

Iob 1. 21.

1 Kin. 20. 19. 2 Sam. 3. 18.

Dan 4. 34.

Swearing rightly, is an holy ſeruice of God.

And firſt we muſt know, that it is a ſingular ſeruice to God, to take an oath, when we haue a lawfull calling thereunto. As raſh ſwearing is a wicked ſinne, ſo right ſwearing is an holy ſeruice: and one may ſinne as well in omitting this when it

it is lawfully required, as in committing the other which is forbidden.

So in Deut. 6.13. and 10.20. *Thou shalt feare the Lord and serue him, and sweare by his name.* In both which places God plainly requireth this swearing by him, as a speciall honour that belongs vnto him, when we haue a warrantable and iust cause to take an oath.

Therefore their errour must be condemned, that would altogether roote out the vse of oathes, as vnlawfull; and being called thereto, refuse it, because they say they would not take Gods name in vaine. Whereas, in refusing to sweare by it reuerently, and vpon good ground and calling, they transgresse this Commandement, and might as well refuse to heare, and reade, and pray, as to sweare being called thereunto. 1 It is an error to forbid the vse of oathes.

Likewise it serueth for our instruction: that when the case stands so, as that an oath is required at our hands by those which haue authoritie, and when we haue a sufficient warrant, then we should willingly and carefully do it, and that with a mind to glorifie God; and an expectation of a blessing vpon this holy worke, as vpon hearing and reading, because it is an ordinance of God as well as these be: and it is a fault, when men coming to this, do not propose the glorie of God vnto themselues; nor looke for any reward for this dutie, but onely respect the ciuill ends, to set agreement, and make peace among men. Many will hope to speede the better for a good prayer (as indeede they shall) which neuer hope that God will looke any whit the more fauourably vpon them, for swearing religiously. But if God will punish vaine swearers, he will reward good swearing, and those that vse it aright. As a curse is denounced against the sinfull and idle vsage of it, so the reuerent and conscionable vse of it, hath a promise of blessing annexed vnto it. But for want of knowledge and faith in this point, we want the fruite of it: for a Christian, swearing for conscience sake, and in obedience to Gods Commandement, may lay vp an oath among his best seruices, and treasure it vp as a precious iewell that shall bring an euerlasting reward with it. For God will not forget those that sanctifie his name: which all they do, that sweare 2 We may expect a blessing for swearing rightly.

reuerently

reuerently by it.

Now, that we may ſweare lawfully, theſe rules are to be obſerued: for the { Perſons { ſwearing: / requiring an oath. / Worke.

Rules that we may ſweare rightly.

For the perſon ſwearing, this muſt be knowne and obſerued, that if we would haue God accept of him, he muſt be a Chriſtian: for no vnregenerate man can ſweare religiouſly to pleaſe God, nor comfortably to his owne ſoule; and therefore Saint *Paul* ſwearing, ſaith, *I call God to witneſſe*: but ſo may an vnregenerate man, and his oath be worth nothing in Gods account; therefore he addeth, *whom I ſerue in my ſpirit*, ſhewing, that he that will comfortably take the name of God in his mouth, to ſweare by it, muſt ſanctifie him in his heart, and ſerue him in his ſoule, or elſe he doth take the name of God in vaine, he doth not glorifie him at all. For an euill tree (ſaith Chriſt) cannot bring forth good fruit. And though others may haue good by that he ſhall do, yet it can bring no good or comfort to himſelfe: nay, it is an euill worke in him, as was the preaching of *Iudas*, and caſting out of diuels, and other workes which he through Chriſts commiſſion was able to do: Which (notwithſtanding) were ſo farre from doing him good, or yeelding him any comfort againſt the terrour of his conſcience, that they rather were torments, and fire in his boſome to vexe him, that had made ſo faire a ſhew, when in truth he had ſo foule a heart. So, if an vnregenerate man take an oath, although it be very true, yet he ſinnes and diſhonoureth God in thus ſwearing; becauſe whatſoeuer is not of faith is ſinne: Now, he hath no faith, neither lookes he to Gods Commandements, or reſpects his glory in the oath. Therefore whoſoeuer hath taken an oath before his calling, howſoeuer in it ſelfe lawfull, yet he muſt be humbled for the manner of doing of it, becauſe it was a ſinne in him, being void of faith, and wanting a good conſcience, and all true reuerence of Gods Maieſtie. For theſe things can neuer be wrought, but by the worke of the Spirit, which doth conuert men that they may be fit for his ſeruice; whereas in the

Vnregenerate men can neuer ſweare rightly.

Rom. 1. 9.

Mat. 7. 18.

the ſtate of vnregeneracie, they tooke Gods name in their mouthes, when there was no feare of him in their hearts, and to the impure all things are vnpure. This may be obſerued in the partie that is ſworne.

Now, in him to whom the oath is made, this is requiſite, (without which an oath cannot be lawfull) that he require it, and be ready to accept it. For if the party vnto whom one ſweareth, be vnwilling of it, then it is a ſinne to ſpend it vpon him, and wearie his eares, and grieue his heart with it.

What inconueniences accompany raſh ſwearing

And therefore many men are to be reprooued, that, in common buying and ſelling, are ſo forward to ſweare, as that though no man be willing they ſhould ſweare, yea rather, many are grieued and troubled at it; yet euery thing of lighteſt moment, muſt haue confirmation of an oath annexed vnto it. But what get they that will make a trade of ſwearing? Surely this, that they grow to be ſuſpected of vnfaithfulneſſe: and when they be ſo lauiſh of Gods name, both their owne hearts grow leſſe to reuerence it, and others the more ſuſpect them; whereas they thinke to remooue all ſuſpicion from themſelues. For a godly man, and one that hath any true fidelitie in him, ſets more by the name of God then to pawne it vpon euery ſmall occaſion: and therefore thoſe may be iuſtly thought moſt deceitfull towards men, that be moſt prophane towards God. And he that careth not to diſhonour God, will neuer make any great ſtay to illude his neighbour: and they who giue libertie to themſelues to vſe needleſſe and vaine oathes, do often ſlip into falſe oathes. Theſe rules are for the perſons. Now for the thing it ſelfe.

Rules of a religious Oath.

I

First it muſt be of a known truth.

Firſt, it muſt be true that is ſworne: That is, whatſoeuer we confirme by taking the name of God in our mouthes, muſt not onely be true in it ſelfe, but a knowne truth, of which he that ſweareth, hath ſome certaintie, his conſcience muſt not doubt of it: if he do, he ſetteth too light by Gods name. So *Ieremie* Chapter 4. verſe 2. he requireth that men ſweare in truth and in iudgement: if one will come to auerre and affirme a thing with an oath, he muſt be able to ſay, I ſweare nothing but that, which (vpon ſound ground

and

and good proofe) I know to be true, I am ſure of it, and haue in mine owne heart iuſt warrant for that which I ſpeake: elſe vpon euery light coniecture, and ſlender opinion to binde a thing by the name of God, though it fall out to be ſo, is to prophane Gods holy name, and take it vp with a vaine and vnreuerent affection, in that one is ſo raſh, to aduenture ſo eaſily and ſuddenly vpon a thing of ſuch weight and importance.

2 Oathes muſt be taken in matters of importance.

Secondly, an oath muſt not be taken in light and ſmall matters, but in things of great moment. Though the matter be certaine, and in our knowledge, ſuch as we may ſafely teſtifie the truth of it: yet if it be but a trifle, it is not worth an oath. In ſuch a caſe, man muſt rather be content not to be credited, then to call Gods name to witneſſe. When *Moſes* was the Iudge, he appointed inferiour officers to haue the managing of ſmaller matters, and onely the greater and weightier cauſes were brought to him, to heare and decide. Now, then it were not fit for *Moſes* to be called to the ending and making vp of euery light and idle controuerſie; much leſſe is it for vs to debaſe God ſo much, as to bring him in vpon euery trifle. We would count it a very vnſeemely thing, to trouble high Officers and Magiſtrates with cauſes which the meaneſt neighbour could arbitrate. And if it be too much diſgracing of a Noble mans dignitie, to call him forth about euery ſuch thing of no weight; much more profaneneſſe is it towards God, & ſheweth a heart nothing touched with the greatneſſe of his Maieſtie, to vrge him to come out of his place, to deale in ſuch trifles. Therefore, vnleſſe it be matter that tends to the glory of God, or ſome great good of man, to end contentions that would be dangerous, and to ſet vnitie and good order among men; we muſt not preſume to meddle with the name of God, nor bring triuiall matters before his glorious preſence.

Exod. 18.

3 Oathes muſt be taken with reuerence.

Laſtly, we muſt do it with great feare and reuerence: as in Eccleſ. 9. 2. it is noted as the marke of a good man, to *feare an Oath*. And though one be the childe of God, and an Oath be required of him, and he know the thing to be certainly true, and the matter alſo of weight, worth an Oath: yet if he

come

come lightly, without any regard of God, and reuerence of that his excellent name, he hath failed in his ſwearing, and hath taken Gods name in vaine, and is to be humbled for it: For, in the ſecond Pſalme, and the eleuenth verſe, he ſaith, *Serue the Lord with feare*. Now if a man muſt not vndertake any ſeruice of God without feare; much leſſe may he call God to be a ſpeciall witneſſe, and after a ſpeciall manner ſet himſelfe before him, without reuerence and due feare of his Maieſtie. And ſo much for the Commandement. Now followeth the reaſon of it.

For the Lord will not hold him guiltleſſe that taketh his name in vaine.

HEre God, from the greatneſſe of the perill, goeth about to terrifie men from the ſinne: Now where he ſaith, the Lord will not hold him guiltleſſe, ſomething more is vnderſtood, then is expreſſed. For the meaning is, that God will account him as guiltie, and execute a ſharpe and ſeuere puniſhment vpon him. So that, this we may here obſerue as a plaine doctrine, That he that ſinnes againſt this commandement, vnleſſe he do ſoundly repent, ſhall draw heauy iudgements vpon himſelfe. As the offence is heinous, ſo will the puniſhment be anſwerable. For it is God that vndertaketh to proſecute againſt them: he will not put it vp, but be reuenged vpon them. If man onely accuſed them, they were not neceſſarily faulty, but might receiue credit with men, or at leaſt haue comfort in their owne ſoules, as *Naboth* had, and they which are ſpoken of, Eſay 29.21. that were made *to ſinne in word*, when they ſpake truly and faithfully: and being righteous, were yet *made to fall without cauſe*: but if God conuince, who ſhall cleere? if he condemne, who ſhall iuſtifie? Their owne tongues, and hearts, and conſciences ſhall paſſe a verdict againſt them. If man onely were offended, man alſo might determine the cauſe as vmpire or Iudge, and ouerrule the aduerſary. For the ſentence is not alway as the plaintiffe would haue it: but (as *Eli* told his ſonnes, 1.Sam.2.25.) *If one ſinne againſt God, who will pleade for him, or take vp the matter*

He that takes Gods name in vaine, and repents not for it, drawes downe Gods iudgements vpon himſelf.

matter betweene them? If a man only followed the cauſe, there might be many helps: as protections, or bailes, or flight, or pardon, or death of either ſide, &c. But if God purſue, who can reſiſt him? who can eſcape him? who can ouer-match his power, or (without true repentance) extinguiſh his diſpleaſure? If he caſt them, they be ſubiect to any puniſhment, or all puniſhments; in euery place they may feare apprehenſion; at all times they may expect execution: ſo fearefull is their ſtate that breake this Law.

And yet of all ſinnes, this ſeemeth moſt ſafe in the eies of men. A greater penaltie is laid vpon him that robs a man of his goods, then vpon him that robs God of his glorie: and one may with more eaſe carrie out a blaſphemous and furious oath, yea, many of them, and wicked ſcoffing and mocking at the word and workes of God, then any ſlanderous reproach, or taunting tearme againſt his neighbour, that is but duſt and aſhes like himſelfe. Therefore, ſith men let it ſlip ſo eaſily, God will take the more notice of it, and puniſh it more ſharply. For indeede men are farre more carefull for their owne vaineglorie, then for Gods glorie: and therefore if God ſhould referre it to mens aſſiſes, it is ſure, little order would be taken for it. Yea, commonly it is ſeene, that thoſe which ſhould reforme and correct others in this point, haue themſelues moſt neede to be reformed, and corrected: and the greateſt rulers, that ſhould moſt repreſſe blaſphemie, of all others practiſe it moſt. For if they be neuer ſo little croſſed, how do they ſeeke to eaſe themſelues, but by violent and outragious ſwearing? Therefore, if God ſhould put ouer the puniſhment of it to their diſcretion, like enough a very ſlight penaltie ſhould ſerue the turne. And men alſo could not inflict a ſufficient puniſhment anſwerable to the fault: for damnation is the due puniſhment, as Iames 5.12. Therefore God will haue it come before his iudgement ſeate, and himſelfe will be the iudge, and executioner in this offence.

Vſe 1. Such as vſe to take Gods name in vain grow more and more ſhameleſſe.

Sith then, God vndertakes to puniſh it: the vſe is for the terror of all vngodly perſons, that giue ſuch libertie to themſelues to runne ouer, in the breach of this Commandement aboue the reſt, that they grow ſhameleſſe, and ſhew their

ſinne

ſinne like Sodome; nay, they will doe it to grieue them that diſlike it; and vſually they take a great pride in it.

Many alſo of the ciuiller ſort will be lôth a man ſhould ſee them take away their neighbours ſheepe, or ſteale a ſheet from off the hedge; but if they ſweare in a paſſion, and be told that they are in great fault, for they wrong God in that which is moſt deare vnto him, they profane and diſhonour his name; then they turne all into a ieſt and laughing; What? is that ſuch a matter? doe you ſtand ſo much vpon an oath? who is there I wonder, that doth not ſweare ſometimes, and let fall an oath before he be aware, when he is angry? And doe they make ſo light a matter of it? Is it a ſmall thing to fall into the hands of God? Nay, there be ſome of Gods people, that can ſay truly, through Gods mercie, that they had rather chuſe to haue their ſoule to paſſe from their body, then a raſh and paſſionate oath from their mouth. For if God haue threatned to bring iudgement vpon vaine ſwearers, then where ſhall mad and franticke ſwearers appeare? Theſe bitter ſwearers, how great a damnation muſt they looke for, vnleſſe their repentance be exceeding great? For though men let them paſſe, yet before the great Iudge of heauen and earth they be liable to an action of eternall death. Whereof, in a caſe of ſuch danger, men muſt be content to be admoniſhed, and to be helped out of the ſin; and not chafe and rage againſt him, that by a wholſome rebuke deſireth to preſerue them from the wrath of God, and to draw their ſoules out of perdition.

Cuſtome to ſweare excuſeth not, but accuſeth more.

But this is the defence of many ſwearers; That they ſweare not from an euill minde, nor in any bad meaning, but onely by reaſon of a long cuſtome, which they cannot now leaue. But this defence is much worſe then the offence. For it is all one as if a common robber ſhould pleade Not guiltie before the Iudge, confeſſing that he had indeede robbed, and murdered, yet he thought himſelfe an honeſt man, becauſe he did it not of an ill intent, but only for that he had accuſtomed himſelf to theeuing & ſpoiling euer from his childhood: and therefore he muſt needs continue that courſe of life ſtill, he neyther could nor would alter his cuſtome. Would an earth-

earthly Iudge acquite ſuch a ſhameleſſe malefactor, though the wrong concerned onely other men and not himſelfe? And ſhall God the moſt righteous Iudge let ſuch eſcape, as make it their ordinary cuſtome to rob him of his owne glory, and to pollute his moſt holy name? Other malefactors vſually do not kill before they be prouoked, neither will they deale but in hope of gaine to themſelues: but theſe wicked ſwearers flie vpon God, who neuer did them hurt, and they are needleſſe and ſenſeleſſe theeues; for they ſpoile and rob, without any hope or poſſibility of gaine: yea, with euident hurt to their owne ſoules, hinderance of Gods glorie, and griefe of heart to their Chriſtian hearers.

Comfort of ſuch as haue receiued wrong by falſe ſwearing.

Laſtly, this may ſerue for the comfort of them that haue receiued wrong by falſe oathes, and haue falſe matters carried out againſt them, by the helpe of periurie. Though Iudges for their owne gaine, ſometimes regard not this; or, by reaſon of their ignorance or error, cannot find out the right; and counterfeit matters paſſe for currant: yet the Iudge of Iudges will make a better enquirie, and ſet downe a more true and vpright ſentence, and will lay open their innocencie, and the damned hypocriſie, and impudencie of their aduerſaries: and not only diſcouer it, but plague and confound them for it, if they perſiſt impenitent. And this was the caſe of *Naboth*, and his children. He was by ſuch wretched dealing ſurpriſed and brought to death, as a malefactour and traitor againſt the King, and blaſphemer of God: but hath not God ſhewed in his Word, how he brought deſtruction vpon the actors, and rooted them out, and ſwept them and their ſeede away from the face of the earth? and *Naboths* name is now cleered, and euerie one that heareth of him, knoweth him to haue beene better then *Ahab* or *Iezabel*. So that God brought their ſinne vpon their heads, and hath not ſuffered his innocencie to be ſtained. God would not beare with it; howeuer, for feare of *Ahab* the king, no man durſt go about to redreſſe it. Therefore, albeit ſometimes wicked ſinners will impudently out-face, and by ſwearing and forſwearing, ouer-ſway good cauſes of Gods children, and carry away matters for a time that are altogether falſe: yet be patient

tient, God will not let the vprightneſſe of his children, be alway oppreſſed, he will not ſuffer his ſacred name thus wickedly to be abuſed, and made a ſhelter for lies and ſlanders, but when his good time comes, he will let the world ſee how ſhamefully they dealt. And though now, while God holdeth his peace, they flatter themſelues, and be not afraid to prophane his name, ſo they may effect their malicious purpoſes for matters to go on their ſide: yet God will cauſe their wickedneſſe to returne, and fall vpon their owne heads, and their owne ſhame ſhall couer their faces; and the wrong done, both to his name, and to his ſeruants, ſhall be fully diſcouered and reuenged. Thus much concerning the third Commandement, for the glorifying of Gods name. Now followeth the fourth, in theſe words.

The fourth Commandement.

Remember that thou keepe holy the Sabboth day. Sixe dayes ſhalt thou labour, and do all that thou haſt to do, but the ſeuenth day is the Sabboth of the Lord thy God; in it, thou ſhalt do no manner of worke, Thou, nor, &c.

THe purpoſe of God in this fourth Commandement, is, to teach vs to ſet apart the ſeuenth day wholly from all worldly affaires, to the exerciſes of religion and mercie. The parts are two: The one ſetteth downe the duties to be performed; the other the reaſons to moue vs to performe them. In the firſt is ſhewed what we ſhould do, and from what we ſhould decline. The thing to be done is keeping it holy, celebrating an holy reſt vnto God. The things to be forborne, are all worldly workes in our ſelues, and thoſe that belong vnto vs, as children, ſeruants, and all inferiours, and that our beaſts be not put to any ſeruile labour, yea, that the ſtranger, when he cometh amongſt vs, do not openly prophane the ſame. Though we cannot enforce

him to come to the publike exercises, yet those that are rulers and gouernors, must restraine him from open violating of it by working, or any such like disorder; and must lay their authoritie so farre vpon him, as that they suffer him not, among their people, and in their iurisdiction, in the face of the Congregation, to breake this Commandement.

Reasons for obseruation of the Saboth day.

The reasons are diuers. First drawne from the equitie and righteousnesse of it, in these words; *Sixe dayes shalt thou labour, and do all that thou hast to do.* As if he had said, I haue giuen thee sixe dayes for the workes of thy calling, and haue taken but one for my selfe; therefore thou must be very well contented to yeeld to me in this so reasonable and equall a dutie. If I had taken sixe to my seruice, and giuen thee but one for thine ordinary affaires, yet thou oughtest to haue obeyed me: but now that I am so liberall to thee, and reserue so little time to my selfe, hauing so large authoritie, there is no reason why thou shouldest refuse.

First from the equitie.

2 Secondly frō Gods right.

The second reason is taken from the interest and right of God, in these words: *The seuenth day is the Sabboth of the Lord thy God.* As though he would say, I haue taken it to my selfe, I challenge it to be employed in my seruice, it is my day, and not thine: therefore vnlesse thou wilt be accounted a sacrilegious theefe, to take holy things for vnholy vses; vnlesse thou wilt deuoure things that be sanctified, to thine owne destruction, see that thou meddle not with it. It is a part of Gods treasure: and thou shalt be no better then a robber, if thou conuert this, which is not thine, to thine owne vses.

3 From Gods example.

The third reason is taken from Gods example, in these words; *For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day.* As if he should say, If thou wilt follow examples, and be led by others, then follow the example of the best. Now what better example can there be, then of God himselfe? who, when he made the world, and all things in the world, contriued all his workes so, as that he finished them in the compasse of sixe dayes, and on the seuenth day rested from all his works of creation, onely preseruing those things which before he had made. Therefore from his example, learne thou so to dispatch all thy businesse

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in the ſixe dayes, as that on the ſeuenth day ceaſſing from labours of thy calling, thou maiſt giue thy ſelfe wholly to the duties of ſanctification, and to meditate on Gods wiſedome power and greatneſſe in his ſixe dayes worke: for which end, as one ſpeciall thing to be done in it, he hath appointed this reſting on the ſeuenth day.

From the end of the Sabboth.

The laſt argument is taken from the end and vſe of the Sabboth, in theſe words; *Wherefore the Lord bleſſed the Sabboth day, and hallowed it.* As if he ſhould ſay, If neither the equitie of the Commandement, nor the right of God, nor yet his example will preuaile with thee, to perſwade thy heart to keepe this Commandement: yet, in regard of thine owne profit, and the benefit thou ſhalt reape to thy ſelfe, yeeld to keepe it holy. For God hath not taken this to himſelfe for any commoditie, that he ſhould haue by it, but euen for thy good: he hath appointed it for holy vſes, that it might be a meanes of bleſſing, not vpon the ſoule onely, but vpon the bodie alſo, and eſtate of them that obſerue it. There is no readier way to bring Gods bleſſing vpon any man, then the ſanctifying of it, nor no more preſent meanes to pull downe a curſe, then the neglecting and breaking of it. Therefore, if thou loue thy ſelfe, and wouldeſt haue proſperity to thy ſoule and body, yeeld ſo much obedience to God, as to ſanctifie his Sabboth. Thus much concerning the drift and expoſition of the words of this Commandement.

That the Sabboth is morall & perpetuall.

Now, becauſe there be many that are not perſwaded of the continuance of the Sabboth; and account the keeping holy of the ſeuenth day in the number of thoſe ceremonies which be abrogated by Chriſt, as belonging onely to the Iewes: therefore it is requiſite, that we proue and confirme by ſome ſound reaſons out of Gods word, that this Commandement is morall and perpetuall; and as carefully to be kept vnder the Goſpell, as vnder the Law, and to continue in force, ſo long as any of the Commandements, euen ſo long as there is a world, and a Church militant in it.

Arguments to proue the Sabboth day to be perpetuall.

The firſt argument to proue the perpetuitie of the Sabboth, may be drawne from thoſe reaſons which God vſeth for the confirmation of it in the text. The reaſons are all

tuall.

perpetuall, and not one ceremoniall, and euery one belongs vnto vs as much as vnto them: and therefore it is without reaſon to make the Commandement it ſelfe of leſſe ſcope, and binding fewer to keepe it, then thoſe reaſons which are brought to confirme it. For, go through the whole Commandement; what one word in all of it hath any note of ceremonie? what reaſon ſauours of any ſpirituall thing to the Iewes, that the Commandement ſhould be tied onely to them? For God commands them to keepe the ſeuenth day, becauſe it is moſt equall: ſeeing that he hath permitted ſixe dayes for their ordinarie trauell. And hath not he giuen vs libertie to labour ſixe dayes in our calling? and is not the equitie altogether as forcible to vs in euery age, as it was to them in their ages? If God haue taken from vs none of the ſixe dayes, which he gaue to them; what reaſon haue we to take away the ſeuenth, or any part of the ſeuenth, more then they?

1 From the Reaſons in the Cõmandement.

Then, ſecondly it is the Lords; therefore the Iewes may not imploy it any otherwiſe then according to his will: and doth not this reaſon hold as ſtrongly now? Haue we any priuiledge granted, to lay theeuiſh hands vpon thoſe holy things which are Gods, more then in old time the Iewes had?

And for the example of God, that he ceaſſed from creating, doth it not reach to all men, and to all times alike? are not we as much bound to follow Gods example as euer any?

Laſtly, it is a day bleſſed to them that keepe it; and to this end conſecrated, that it may bring a bleſſing. Hath time worne out the force of this argument? Is God leſſe able to bleſſe vs now? or ſhould we leſſe deſire, or do we leſſe ſtand in need of his bleſſing then they? We ſee then that all the reaſons are firme and ſtrong, the length of time cannot abrogate the truth and ſtrength of the reaſons; therefore neither can it diſanull the Commandement which is grounded hereupon. For, where God giueth a ceremonial commandement, which he would haue the Iewes onely to obſerue, there he frameth his reaſon thereafter, from ſome thing that ſpecially toucheth the Iewes, and hath no ſuch agreement, or affinitie to other nations or times. As for the Paſſeouer, he commands the

Iewes

Iewes to keepe that: Why? Becauſe the Angell paſſed ouer their houſes, when he deſtroyed the Egyptians. And they muſt giue their firſt borne to God: Why? Becauſe God did not ſmite their firſt borne in the ſlaughter of the Egyptians. And ſo, many other ceremonies haue reaſons annexed vnto them; which being peculiar to the Iewes, ſhewed, that they did only bind the Iewes vnder the Law. But of all the reaſons here alledged, we ſee that none is ceremoniall, peculiar, or proper to the Iewes: but euery one common to all, and as large as all the world: therefore thoſe that cannot exempt themſelues from the arguments confirming the commandement, may not pull their neckes out of the commandement.

Secondly, from the time, when this Commandement was firſt giuen, and the keeping of a Sabbath holie, firſt inſtituted, we may eaſily perceiue, that this Commandement is no more ceremoniall then all the reſt. For it was giuen in mans innocencie, when *Adam* was perfect, and needed no ceremonie to leade him to Chriſt, becauſe he did not needе to beleeue in Chriſt, being himſelfe perfect, and holding his happy eſtate, not by faith in Chriſts merits, but by confidence in Gods word, promiſing him life, ſo long as he continued in innocencie and obedience. For this Commandement was not firſt giuen at Mount Sinai, no more then any of the other tenne: but equally with them bound the conſcience of *Adam* the firſt man, and is of like antiquitie with the reſt. The firſt ſeuenth day that euer was, was as much to be ſanctified as any Sabbath following. As may appeare in the ſecond chapter of *Geneſis*, the ſecond and third verſes, where it is ſaid, that God after the creation of the ſixe dayes, *reſted from creating the ſeuenth*: and therefore, *he hallowed the ſeuenth day, and bleſſed it*. Now then, ſith it was inſtituted in Paradiſe, afore either there was a ceremonie, or need of a ceremonie, it may not be reputed among the Iewiſh ceremonies. And this reaſon is the rather to be marked, becauſe it ſheweth the fooliſhneſſe of that friuolous obiection that ſome men bring againſt the Sabbath: O (ſay they) the Iewes were babes in Chriſt, and weakelings, and therefore they had need of a Sabbath; but we are paſt babes, we are mē

2 From the time.

Hebr. 4. 3.

growne, and haue more knowledge, we are ſtronger then they. Are ye ſtronger then the Iewes? Be it; (though if it were well tried, many of theſe that bragge of their ſtrength aboue the Iewes, would be found inferiour to many of the Iewes.) But be it for the time: grant them this: yet are they ſtronger then *Adam* in his innocencie? haue they greater knowledge, and more grace, then he had before his fall. But God ſaw it needfull for *Adam* to haue a Sabbath in paradiſe. And if it were needfull for him that was without ſin, and had no clog of corruption to hinder him, no ſinne to infect him, no ill example to ſeduce him; yet (I ſay) if he had need of this (as God in his wiſdom ſaw he had) becauſe his calling (though followed without tediouſnes) would yet partly haue withdrawne his heart, that he could not ſo freely and wholly haue giuen himſelfe to praiſing of God, and conſidering of his power, wiſdome and mercy; and therefore was to ſet one day apart from all works of his vocation, that he might wholly addict himſelfe to religious and holy exerciſes, and with greater libertie and comfort do them; Then what need haue we? and how farre is our neceſſitie greater? which are burdened with many corruptions of our owne, and haue temptation from many ill preſidents, and many allurements of the world, to pull our hearts from the worſhip of God, which are men of polluted lips our ſelues, and dwell among people of polluted lippes: and which cannot without farre greater diſtraction, and wearineſſe alſo, follow our callings. If *Adam* had neede of a Sabbath, when he had no let within nor without, how much more haue we which both within and without are beſet, and on euery ſide compaſſed with ſuch ſtrong impediments from our ſelues and others, that when we haue a Sabbath to beſtow wholly and only on godlineſſe and religion, can hardly and with much adoe keepe our hearts from wandring after the world and earthly things? For if *Adam* had neede in his innocencie to be helped with a Sabbath, then no man in this would is ſo ſtrong as that he for that cauſe might exempt himſelfe from keeping a Sabbath. It was giuen to ſtrengthen and helpe the Iewes, and they needed it: yea, it was giuen to *Adam*, and he needed it,

that

that he might more freely ſerue God, and more comfortably reioyce in him: for this reaſon alſo it is perpetuall, and not a ceremony.

Thirdly, the manner of deliuerie confirmes the perpetuitie of it, and ſhewes that it is of as great force, as any of the reſt, for this was written by the finger of God in the Tables of ſtone with the other, to ſhew the durable continuance of the ſame: and therefore this is not exempted, Deut. 10.4. *Then he* (viz. the Lord) *wrote vpon the Tables according to the firſt writing, the ten Commaudements, which the Lord ſpake vnto you in the Mount, out of the fire, in the day of the aſſembly, and the Lord gaue them vnto me.* That reaſon which *Moſes* brings to confirme the authoritie of all, doth as ſtrongly eſtabliſh this, as any of the other: *viz.* that God firſt ſpake it with the reſt, and after wrote it alſo in the Tables of ſtone. God did giue the ceremoniall lawes by the miniſterie of the Angels, and vſed *Moſes* as his inſtrument to write them. But for the greater reuerence of theſe ten, he would not vſe the help of *Moſes* hand and pen, but with his owne finger wrote them, not in paper with inke, but in ſtone (to ſhew the ſtrength and continuance of them,) and commanded *Moſes* to put them in the Arke, to ſhew that no man could fulfill, and perfectly obey them, but onely Chriſt. If theſe tenne were altogether written by God, and no exception made whereby the Sabbath ſhould be inferiour to the reſt, but all together put into the Arke, then a man may as wel rend any of the other ten away as this: yea, and that with more ſhew of warrant. For none of them all is more fenced with reaſons, and mounded about with more ſtrong argumnents, to keepe out the cauills and obiections of men, then that is. So that, where God hath of ſet purpoſe vſed the ſtrongeſt meanes to vphold and grace it; for man to ouerthrow it, and bring it to contempt, is a note either of great follie, or elſe of impudent impietie. 3 From the maner of the deliuerie.

The fourth reaſon is drawne from the perſons, vpon whom it lieth, and vnto whom it is giuen. For we know that the ceremonies did lie onely vpon the Iewes, the Gentiles were not bound to obſerue them: but now this Commandement ſaith, not onely thou, thy ſonne, thy daughter, 4 From perſons to whom it is giuen.

thy man, thy maid. (which containes all ſuperiours, and inferiours, and conſequently their whole Common-wealth) but it goes further, and ſaith, the ſtranger which is within thy gates. So that if an heathen man of another country and religion had come amongſt them, the magiſtrate was bound to look to him: though he could not conſtraine him to performe religious duties; yet he was to reſtrain him from al ſeruile works, whereby the Sabbath might openly be violated. Now the Ceremonies were as a partition wall betweene the Iewes and the Gentiles, to ſeparate the Iewes from all other nations, till both were vnited together in Chriſt. But for the Sabbath euen the Gentiles muſt keep it: & becauſe they offred to tranſgreſſe it, when they came amongſt the ſeruants of God, they were iuſtly reprooued and threatned. As, in *Nehemias* time, when the forreine Merchants came to ſell wares in Ieruſalem on the Sabbath day, he would not ſuffer them; but threatens that he would lay hands on them, if they did any more come after that manner. If God had commanded here onely to looke to the Iewes, and not to ſtrangers, it had carried ſome appearance that it was ceremonial: but ſith God will haue ſtrangers of the Gentiles bound to the keeping of it, as farre as man can compell them, if they come in the walke and reach of Chriſtians: the matter is put quite out of doubt, that it is no ceremony.

Nehe. 13 23.

Fiftly, the great and bitter warre that wicked men raiſe vp continually againſt it, and the vnwillingneſſe and vntowardneſſe that is in the fleſh euen of Gods owne children, to yeeld vnto it, ſheweth euidently that it is ſpirituall: otherwiſe the fleſh would neuer rebell againſt it. And Gods ſeruants find by true and daily experience, that they neuer feele more ſound comfort, then when they do ſpiritually obſerue it: neither doth any thing vſually more humble them, and breake their hearts, then when they breake it.

The oppoſition of wicked men, and the vnwillingneſſe of good men to keepe the Sabbath.

6 From the teſtimonie of Chriſt.

Laſtly, Chriſt Ieſus himſelfe, the Lord of the Sabbath, confirmes it moſt ſtrongly, Matth. 24. 20. where ſpeaking to his owne diſciples, of the deſtruction of Ieruſalem by *Veſpaſian*, which was to come to paſſe forty yeares after his aſcenſion, at which time all ceremonies were aboliſhed out of the

the Church, yet he bids them pray, that their flight be not in winter, nor on the Sabbath day. The vtter ouerthrow of Ieruſalem was now decreed of God, ſo as it could not be altered: yet Chriſt bids his ſeruants pray, that it might be mitigated to them in ſome meaſure, and therefore that they might not be enforced to flie for their liues in the winter: for that would be grieuous to the bodie, becauſe the vnſeaſonableneſſe of the weather, and deepeneſſe of the wayes, would be very tedious to them: nor vpon the Sabbath day, becauſe this would be as grieuous to the ſoule, if they muſt be conſtrained to ſpend that day in toyling, to preſerue their naturall life, which God had appoynted to be ſpent in ſuch comfortable exerciſes, as might vphold their ſpirituall life. What, will ſome ſay, is it not then lawfull to flie for ones life on the Sabbath day? yea, and Chriſt allowes it too. But he knew full well, what griefe it would bring to a Chriſtian ſoule, to thinke, I was wont this day to ſit quietly in the Church, and among Gods Saints to heare the ſweete comforts of his word, deliuered vnto my ſoule, and with praiſe to ſing Pſalmes of thankes vnto God, and to aske thoſe things with the reſt of Gods people, which we ſtand in neede of, where I receiued ſuch comfort that I walked in the ſtrength of theſe exerciſes all the week after: but now, the paine of my bodie, and the feare of my ſoule, doe ſo diſtract me, and take me vp, that I haue neither leaſure nor abilitie ſo to doe, but I muſt want all theſe comforts. Chriſt knew that this would be moſt bitter to faithfull Chriſtians; and therefore he willeth them to pray to God to preuent it, that no ſuch neceſſitie be laide vpon them. Now if this Commandement, and this day had beene ceremoniall, they might haue fled with as little care and griefe that day, as any other: for it had been aboliſhed long afore by Chriſts death, and no conſcience then ought to haue beene made of it. But in that Chriſt doth allow this feare of flying on the Sabbath day, more then on any other of the weeke, he ſhewes plainely, that the force of the Sabbath was not abrogated by his reſurrection, and therefore no ceremonie. For then Chriſt had not needed to put a needeleſſe feare into their

hearts

hearts of flying on the Sabbath, if God required no keeping of the Sabbath; but he would rather haue admoniſhed vs to beware of ſuperſtitious keeping that day, and would haue told them, that they needed not regard it: for it had beene a great ſinne to haue made ſuch conſcience of keeping a ceremony, ſo long after the aboliſhing of it. Then, if one ſhould not willingly, and without griefe flie to ſaue his life on the Lords day (as Chriſts words doe plainly prooue) then how much leſſe ſhould he do any other worke of farre leſſe neceſſitie?

So that theſe reaſons doe moſt euidently confirme to the hearts of Gods children, that the keeping of the Sabbath day holy, is a morall law, and bindeth vs, and all men, to the end of the world, as much as it did the Iewes afore Chriſt. But for thoſe wicked perſons that will cauill againſt euery thing that croſſeth their corrupt luſt, (as the keeping of a Sabbath doth exceedingly) we muſt not greatly be mooued what they obiect: for of them it is true that *Salomon* ſaith, *Bray a foole in a morter, as wheate is brayed with a peſtel, yet will not his follie leaue him.* But this may ſuffice to eſtabliſh and inſtruct a Chriſtian, that with a true heart is willing to be taught; and confound alſo and condemne, and leaue without excuſe (before Gods iudgement ſeate) ſuch as will not yeeld to ſtrong and plaine reaſons, drawne out of Gods word, but continue obſtinate in their falſe conceits.

But, becauſe the point may be more manifeſt and plaine, it is good to anſwer ſome of their obiections, whereby they would ouer-turne the plaine truth. Now, the grand obiection is, becauſe we keepe not the ſame Sabbath that the Iewes did, but the day is altered: therefore, they ſay, we muſt keepe none. This is their argument of ſo great weight: but how fooliſh, it ſhall appeare eaſily, if we examine it a little more narrowly. For, though we keep not the ſelfe-ſame day that they did, yet we haue the ſame Commandement and authoritie for our day, that they had for theirs. Therefore this day that we keep, is called the Lords day, Reu. cha. 1. ver. 10. where *Iohn* ſaith, *he was in the ſpirit vpon the Lords day.* Afore it was called the day of Reſt, becauſe God reſted on it from the

Obiection 1.

Anſwer. Alteration of the day doth not abrogate the Sabbath.

the worke of Creation: but now it is called the Lords day, becauſe Chriſt Ieſus inſtituted it as a ſpeciall memorie of his reſurrection, and of the perfecting of the worke of our redemption. For the Apoſtles, by the authoritie of that Spirit which alway aſſiſted them in their miniſteriall office, did alter the day, and themſelues kept, and ordained it to be kept in all the Churches. As may appeare in the twentith chapter of the Acts and ſeuenth verſe. The firſt day of the weeke, the Diſciples being come together, to breake Bread, *Paul* preached &c. This was the firſt day of the Iewiſh weeke, and our Lords day, *Paul* himſelfe kept this day, which he ſpent in preaching till mid-night, and after adminiſtred the Sacrament: in which two exerciſes he continued till the dawning of the day. So that the keeping of this day was inſtituted by God, in the miniſterie of the Apoſtles: and kept by them, and the Churches in their time: and therefore as much belongeth to vs, as the other to the Iewes: and is of no leſſe force now, then that was before. 1 Cor. 16. 2.

2 The day of celebrating the Sabbath, why it was changed.

Then ſecondly, the cauſe of the change, and of our keeping this day, is vpon as good ground as their keeping of that day. For when the creation of the world was the greateſt worke that euer was done, then the memoriall of that was iuſtly to be regarded. But now that a greater and more excellent worke was done, namely, the redemption of the world, it was reaſon that the greateſt worke ſhould carrie the credit of the day. They reſted that day, becauſe on it God reſted from the worke of creation: we this day, becauſe on it Chriſt roſe againe from the working of our redemption; which being a greater worke, cauſed a change of the day. Sith then the day was not changed without a good warrant and ſtrong reaſon, that alteration of the day detracteth nothing from the truth and force of the Commandement. And whereas they ſay, that the Church may at their pleaſure alter it, that cannot be; for there can neuer be an authority greater then the authoritie of the Apoſtles: nor a cauſe greater then the Reſurrection of Chriſt, and the Redemption of the world: and therefore neither can the day be changed. For to make a new day without warrant or iuſt cauſe, were to ſet

The Sabbath day cannot now be changed by the Church.

our

our owne willes againſt Gods wiſedome. For, if the Iewes in former time were bound to keepe it holy, hauing onely the creation of the world to ground vpon, which they were to remember, by the celebrating of the ſeuenth day; then how much more carefull regard of the Lords day are we bound vnto, ſince beſides this benefite of creation, we haue a greater, of our redemption by the bloud of Chriſt, added vnto it? So that, if one (and a leſſer) cauſe were ſufficient to mooue the Iewes to ſanctifie it: then ought we ſo much the more to make conſcience of dedicating this day wholly vnto God, by how much he hath ſhewed greater mercy to vs. So that we ſhould neuer ſpeake, or thinke of this change, but we ſhould alſo call to minde this great benefite, which was the cauſe of it; and lay a double bond vpon our owne ſoules to keepe it. If *Adam* had cauſe to ſpend a day in praiſing God for his creation, then we haue greater cauſe; ſith, beſides that, we haue alſo the redemption to be thankfull for. And if this be a good argument, we keepe not the ſelfe ſame day that the Iewes did, therefore the day is aboliſhed, and we are bound to keep none: then by the ſame reaſon one might conclude thus: You ſee we haue not the ſame Sacraments, as concerning the outward ſeales, that the Iewes had, (for they had Circumciſion and the Paſchall Lambe: but now theſe ſignes be altered) and therefore we need not regard Baptiſme, nor the Supper of the Lord. This were no good argument in this caſe; for though the ſignes be different, yet the ſubſtance is the ſame: Chriſt Ieſus is ſignified by our Bread and Wine, as well as by their Lambe; and by our Baptiſme, as well as by their Circumciſion. Therefore we ſhould not deſpiſe them, but be ſo much the more carefull to prepare our ſelues for them, becauſe the ſeruice is more eaſie, and the promiſes more lightſome. If then it will not hold, that we haue no Sacraments, becauſe the outward ſeales be altered, then it is as weake a conſequence, that we haue no ſeuenth day to be ſanctified, becauſe that day is changed, and we keep not the ſame that they did. So that no proofe can be gathered from the varying of the day, that the dutie is aboliſhed, becauſe the authoritie to confirme

ours

ours is Apoſtolicall, and the reaſon as good, and this obiection doth not hold in the like caſe. Againe they obiect, that to a Chriſtian euery day is a Sabboth, and therfore we ſhould not reſtraine it to one day more then another. But that is moſt falſe; for God doth not require, neither is a Chriſtian able to keepe euery day a Sabboth day, ſo long as they remaine vpon the earth. Indeed in heauen we ſhall keepe a continuall Sabboth to the Lord: but now, to vs which liue here, there is as much difference betweene the Sabboth day and other dayes, as betweene the conſecrated bread we receiue at the Lords table, and the common bread we receiue at our owne table. This is true, that euery one muſt ſerue God on the ſixe dayes, and all his life long; but on the ſeuenth day, we muſt not onely ſerue God, but we muſt ſerue him in the duties of religion, and mercie onely. As for example: Gods children will not eate meate at their owne table, without craning Gods bleſſing vpon it: but when we are to come to the table of the Lord, they vſe a great and more ſolemne preparation, becauſe they expect a greater and more excellent bleſſing. Likewiſe a Chriſtian in all the workes of his calling, hath a regard to ſerue and glorifie God; but in a more ſpeciall manner vpon the ſeuenth day, becauſe he then looketh for a more plentifull and liberall bleſſing, both vpon ſoule and body.

Obiect. 2.

Anſwer. Euery day is not a Sabboth to a Chriſtian.

And theſe men that among vs vrge ſo much, that euery day muſt be a Sabboth, marke them, whether they reſt from ſinne any day at all; and whether there be any families ſo bad as theirs; or any more prophane and irreligious, then thoſe that ſpeake of keeping euery day an holy Sabboth: but, in truth euery day themſelues are moſt vnholy. But others, that in conſcience to Gods Commandement, do binde themſelues to the keeping of the Sabboth, which God hath inſtituted, go farre beyond them in all vertues and holineſſe. If they could ſhew any good effect in themſelues, of this their euery day Sabboth, we might giue ſome credit to them: for God doth alway giue a bleſſing to his owne ordinance: but for ſuch vnholy perſons that neuer in all their liues kept one Sabboth holy, to boaſt of keeping euery day

a Sabboth, is moſt palpable and damnable hypocriſie.

Obiection 3. The third obiection, is taken out of Col. 2. 16. *Let no man condemne you in reſpect of an holy day, or of a new Moone, or of the Sabboth dayes.* Where the Apoſtle (ſay they) puts the Sabboth among other ceremonies, which are to be abrogated.

Anſwer. Difference of Sabboths.

But we muſt know, that the Apoſtle ſpeaketh of ſuch Sabboths, as are in the ranke with the meats and drinks, whereof he ſpeaketh before: of which ſort, were the firſt day of euery moneth, and the firſt and laſt dayes of euery one of their three ſolemne feaſts: of theſe he ſpeaketh & not of the Lords Sabboth day. *Eaſter* and *Pentecoſt*, and the other feaſts of the like kind, are indeed abrogated, as being ceremonies: but this remaines vnchangeable as well as any of the reſt that were written in the tables of ſtone with it.

Obiection 4. *Adam* had it not by the law of nature, for then the Gentiles ſhould haue bene tied vnto it; but they were not tied to the obſeruation of it, &c.

Anſwer: *Adam* had by the law of nature to keepe a ſolemne time to the Lord, and by inſtitution to keepe the ſeuenth day. And the Gentiles alwaies were, and to the end of the world ſhall ſtand bound to keepe the Sabboth, by vertue of the firſt inſtitution giuen to *Adam*, and in him to all mankind.

Obiection 5. The law of nature is vnchangeable: and therfore in as much as the Sabboth day is altered, it is not by the law of nature.

Anſwer: So much of the Sabboth as ſtands by the law of nature (namely to ſet apart a ſolemne time for the worſhip of God) is vnalterable; but ſo much as ſtands by inſtitution (to wit, that ſeuenth day) is changeable by the lawgiuer.

If the Sabboth had bene morall, Chriſt would not haue altered it: for he came not to diſſolue the law, but to fulfill it. Math. 5. 17.

Anſwer: The alteration of the day, is no diſſoluing of the law, no more then the alteration of the ſeuerall ſeruices, once in force by vertue of the ſecond Commandement, as namely Circumciſion, Sacrifices, the Paſſeouer, &c. doth aboliſh that Commandement.

Chriſt compareth the Sabboth to a ſacrifice, Math. 12. 7. Therefore it is ceremoniall.

Anſwer:

Anſwer: He vſeth there a prouerbiall ſpeech, thereby ſhewing that the greater dutie muſt be preferred before the leſſe: as may euidently be ſeene, Math. 9.13. where the ſelfe-ſame ſpeech is vſed, and yet there is no queſtion of ceremonies, but onely of company keeping with publicans and ſinners. And thus much for the prouing of this, That this Sabboth is morall, and perpetuall.

Which, ſith it is ſo, the vſe is for the confutation of ſuch, as ſharpen their wits and tongues, and open their mouthes to ſpeake againſt it; not content to take libertie themſelues, but would make a gap for others to breake out alſo. It is a notorious ſinne for one to be prophane in his owne perſon, and to practiſe the breach of any of Gods Commandements: but to draw others to impietie; and, as much as they can, to breake the yoake which God hath laid vpon them, this is much more intollerable. This is the practiſe of the Diuell himſelfe; when he had fallen from his firſt eſtate, & rebelled againſt God, the next worke he tooke in hand was, to allure *Adam* to ſinne, and to make him as very a rebell againſt God as himſelfe: So theſe wicked men themſelues being corrupted, and lying vnder the curſe of God, will take ſo much paines about nothing, as to peruert others: and being ſtarke naught themſelues, to make all men (if it might be) ſuch as they are. *Vſe 1.*

This is alſo for our inſtruction; that we muſt ſo reſt vpon Gods reaſons, and ſo ſtand for his worſhip, as no blaſt nor obiection of a prophane perſon may blow vs away, nor weaken our reuerence to Gods ordinance. It is a great fault that we are no better confirmed in the truth, but that euery cauill of any ſeducer will ſet vs downe, and put vs to the walles as it were: that we ſtand in a mammering, and know not whether we go right or wrong. It is to be feared that men are laden with ſinnes, and carried away with their luſts, when the often preaching of the truth cannot eſtabliſh them ſo as that they can ſay, We are ſo reſolued in our hearts, that this is the truth of God, as that by Gods mercie, we had rather forſake our liues, then forſake it. And this, that men be ſo quickly moued from the truth, is not becauſe of the ſtrength of the arguments made againſt it, but by reaſon of 2 Tim.3.7.

their

their owne weakeneſſe, and want of ſinceritie, to leade and confirme them in it, to diſcouer errors and hereſies, and make them loathſome vnto them, and to giue them power againſt them. Therefore we muſt labour for vprightneſſe of heart, and for the ſpirit of truth, which may ſo ſettle and ground vs in the truth, as that euery blaſt of falſe doctrine, from the mouth of ſome phantaſticall and vaine perſon, (that hath no godlineſſe to commend him, that neuer did any thing, nor ſuffered any thing for Chriſts ſake) may not ſo alter our iudgements, nor ſhake our foundation, that we ſhould be ſeduced by them. Nay, we ſhould be ſo farre from yeelding to the falſe dreames of ſuch, as (when they grow obſtinate) not to ſhew the leaſt token of allowance, nor giue any countenance to them: for he that doth ſo, as Saint *Iohn* ſaith, is partaker of his euill deeds: becauſe in ſo doing, he confirmeth them in their ſinne, and bringeth himſelfe in danger to be infected by them. And ſo much for to proue that the obſeruing of the ſeuenth day, is a morall and perpetuall dutie, to continue while the world continueth. Now let vs come more particularly to the words of the Commandement. And firſt for that word,

a Iohn 10.

Remember.

He that will conſcionably keepe the Sabboth, muſt prepare to be readie for it.

IN that God prefixed in ſpeciall tearmes, as it were of ſet purpoſe to meet with mens forgetfulneſſe, a *Memorandum* more here then in any other of the Commandements: we may hence learne, that whoſoeuer will faithfully and conſcionably keepe the Sabboth when it is come, muſt haue a ſpeciall forecaſt to be readie for it before it come. One cauſe of this caueat which God giueth, and of the diligence that we muſt haue in this remembring & preparing for the Sabboth is our owne infirmitie; who vnleſſe we be very circumſpect, ſhall eaſily be intangled with ſome occaſions, which will then diſtract and draw our minds from Gods ſeruice: ſome money to pay or receiue, ſome iourney to take, ſome one thing or other, that being not remembred in time, will ruſh in vpon vs now, and muſt be done, becauſe it was omitted before

and

and cannot tarrie till afterwards.

Sith then, are we ſo ſubiect to diſtraction, and do ſo ſoone forget thoſe things, which by wiſe foreſight might haue bene done well, without any breach of the Sabboth: this muſt teach vs to haue a godly care to prouide againſt all ſuch lets and preuent all ſuch incombrances. That policie and diſcretion which we ſee in naturall men about the market of their bodies, we muſt learne for this market of our ſoules: they will be prouiding and thinking before, what they muſt buy, and what they muſt ſell there, and will not haue the things to ſeeke when they ſhould preſently vſe them, but will haue all things ſo readily prepared, that they be not hindred of their beſt aduantage: ſo, if euer we will make good markets for our ſoules, we muſt (all the weeke before) be preparing our hearts, and ſetting all things ſtraight, that we may then be burthened with no ſinne nor worldly care, which would carrie away the force of our meditations and thoughts from the exerciſes of religion. For theſe exerciſes be ſpirituall, and we be carnall, and a little thing (God knoweth) will make a great diſorder in our fleſhly hearts, to draw them from heauenly things: and therefore, vnleſſe we take great heed to looke vnto our wayes, and watch ouer our ſelues, that we walke holily and faithfully all the ſixe dayes, and diſpatch the duties of our calling; the ſinne committed on the one ſide, and the buſineſſe omitted on the other, will ſo hale and pull away our thoughts, that no attention can be giuen to matters of religion, no conſtant or ſetled meditation of any heauenly thing will take place: we muſt therefore ſtop out all diſtractions and incombrances, and raiſe vp our hearts againſt deadneſſe and dulneſſe, by a wiſe managing and finiſhing of outward affaires, and a godly and religious ordering and preparing of our hearts, if euer we will comfortably and profitably ſpend the Lords day in the Lords worke.

Reaſons why we ſhould remember to prepare for the Sabboth before it come.

Reaſon 1. In regard of our owne naturall frailtie.

Then againe, beſides theſe needleſſe lets, which through our owne weakeneſſe we draw vpon our owne heads, there be hinderances enow on euery ſide, which (do we what we can with all our induſtrie) we ſhall neuer be able wholly to preuent,

2 Euil example.

preuent, but they will ſet vpon vs. As in what familie ſhall one come, but he ſhall ſee idleneſſe, and ſleepineſſe, and fooliſhneſſe many waies? And who that knoweth himſelfe any whit at all, doth not feele he is readier to follow ill example, and be led by euill companie, then by Gods commandement? eſpecially, when no poſitiue law will take hold vpon him. And then we haue the diuell, as a Lion continually seeking to deuoure our ſoules, and to hinder vs by all meanes he can from Religion. And in the beſt, there be ſuch ſtrong deſires, ſuch a loue of the pleaſures and commodities of this world, that vnleſſe we be ſtrongly garded and defended, they will breake in vpon our hearts, & diſorder all our affections. As, come to a Profeſſor that is inclined to couetouſneſſe, and ouer whom the world beares too great a hand, though he haue a true heart to God, and ſome graces of the Spirit wrought in him: yet vpon any ſpeech, that tendeth toward gaine and filthie lucre, he will be farre gone, forgetting God, and the Sabboth, and himſelfe and all, and let looſe both heart and tongue to be imployed about worldly things. Let vs therfore bound and fence our hearts about diligently with theſe thoughts: what do I now? whither are mine affections carried? hath not God bid me remember the Sabboth? Hath he not ſet a ſpeciall marke vpon it, that I ſhould at no hand forget it? And thus earneſt and timely ſtriuing, will ſhake off theſe vntimely and vnſeaſonable words, and cogitations.

3 Satan watchfulneſſe.

And further we ſhall haue the world to obiect, and bring in carnall reaſons to make vs negligent. What neede you be ſo ſtrict, this is too much niceneſſe: You are more preciſe then wiſe: Many great and learned men take farre greater libertie, which they would not do, if the matter were ſo dangerous: Haue not they a care to be ſaued as well as you? ſhall none go to heauen but ſuch as are as ſcrupulous as your ſelfe? and ſuch like. Which will certainely carrie one away vnleſſe he ſtriue to confirme himſelfe, by thinking on Gods Commandement, and ſo ſhut out theſe obiections. What? hath not God bid me remember; and ſhall I ſuffer men to

4 Obiections from carnall and worldly profeſſors.

make

make me forget it? Hath he not giuen me two reaſons to keepe it, to wit, his wonderfull goodneſſe not onely in our creation, but alſo in our redemption by the precious blood of his own Sonne, where the Iewes were perſwaded to yeeld obedience hereunto by one onely motiue of the creation? and ſhall I be more negligent in keeping it, then they? They had weaker meanes of comfort, as the bloud of Bulls and Goates, and the ſprinkling of water, and an earthly Tabernacle, and high Prieſt; and yet they were with reuerence to vſe theſe: and ſhall we that haue more excellent meanes, euen Chriſt Ieſus offered vp for a ſacrifice once for all, and the ſprinkling of his blood to purifie our ſoules, and the heauenly Tabernacle opened for vs, by him our heauenly high Prieſt, and continuall Mediatour; ſhall we (I ſay) that haue all theſe meanes, more plaine and excellent then theirs, be negligent to keepe this Sabboth? eſpecially ſith God hath giuen vs this, as a meanes to draw vs from earth to heauen, and to make vs grow in ſpirituall life. Hauing then all theſe impediments: vnleſſe we do arme our ſelues in the weeke dayes, and ſtrengthen our faith by remembring Gods Commandement and reaſons, and by a wiſe preuenting of thoſe diſtractions (which by diligence may be cut off,) we cannot with any comfort or chearefulneſſe keepe the Lords day holy vnto the Lord.

Laſtly, if we reade the Scriptures of God, and ſee how often he vrgeth this point, and how earneſtly he preſſeth it, this will make vs labour continually to call to mind that, which he hath ſo often repeated vnto vs. Becauſe if it were not a neceſſarie dutie, God would not ſo many times, in ſo many places require it at our hands. So that euery one muſt labour by ſearching his conſcience, and watching ouer his ſoule, to rouze himſelfe from that lumpiſhneſſe, and drowſineſſe that is within him; and by prouidence and forecaſt of outward buſineſſe, to put away all incombrances and diſtractions. 5 Oft reading the Scripture will further vs to keepe the Sabboth.

This then ſerueth to confute thoſe, that make this obiection againſt the Sabboth: we cannot keepe it, we ſhould *Vſe* 1.

Losses giue no liberty to breake the Sabboth that grow by want of remembrance to keepe it.

be vndone, if we ſhould thus forbeare our worke; for theſe loſſes and damages would enſue, theſe hurts would come, ſuch buſineſſe would be left vndone, which cannot be omitted without great hurt to mine eſtate. But I pray you whence come all theſe loſſes? What is the cauſe of theſe damages and ſtraites? is it not, becauſe you forget the very firſt word of the Commandement, Remember the Sabboth? Then this is no warrant for vs to breake Gods Commandement, becauſe we haue forgot that, which God bids vs remember.

This is euen as if a man ſhould forget his owne purſe behind him, when he goeth to the market, and wanting preſent money for his neceſſarie vſes, ſhould ſteale from his neighbours, as much as he needed; were not he to be reputed as a theefe? But he hopeth it is no fault; for neceſſitie draue him to it, he had forgotten his money at home, and therefore he thinketh in this neceſſitie he may rob and ſpoile his neighbours abroad without offence. Why, but doth this make it lawfull to ſteale your neighbours goods, becauſe you had forgotten to bring your owne? Nay, an honeſt man ſhould either haue bene mindfull to haue come prouided, or elſe he ſhould haue bene content to beare the burthen of his owne negligence, rather then to rob his neighbours, for his owne default. And euen ſo men deale with God: Oh, they cannot chuſe but breake the Sabboth, they are driuen to it of force, neceſſitie compelleth them. What neceſſitie? Why, ſuch things are to be done, that otherwiſe would bee loſt. But why did you not remember them before now? ſhall your former forgetfulneſſe be a warrant for you to rob the Lord, to ſteale Gods holy time, and abuſe it to vnholy things? Some haue a bond to diſcharge, that elſe will be forfaited: and why did you not remember before, ſo to prouide, that the payment might not fall out on the Sabboth day, and either to deferre it till ſome reaſonable time after, or elſe to make payment the day before? Others affirme; I haue this, and that thing to be done. And why did you not thinke of it before to preuent it? as it is ſure you might, if you did ſerue God in your calling, and were not hindered by ſlothfulneſſe, nor carried to couetouſ-

neſſe,

neſſe. So others ſay, it is ſo tedious and irkſome, to ſpend that day wholly in religious exerciſes, that they cannot endure it. And why is it ſo tedious to you? is it not becauſe you prepared not your ſoule to keepe it? you ſuffered ſinne to keepe dominion in your heart all the ſixe dayes, and then it muſt needs be dead and dull to all goodneſſe on the ſeauenth. But thoſe that do labour to walke diligently, and vprightly before God in the weeke dayes, finde ſuch comforts in the worke of the Sabbath, as do better content them, then all the pleaſures or commodities of the world.

Vſe 2. In all our affaires we muſt remember the Sabbath.

Secondly, this teacheth vs to binde our conſciences in all our affaires to haue this day in our minde, that we entangle not our ſelues with any buſineſſe which might hinder vs from keeping it. Firſt, becauſe we haue ſo direct a Memorandum, to remember this day. Secondly, becauſe whereas God contented himſelfe, in all the other Commandements to ſet them downe, either onely affirmatiuely, or negatiuely onely, he hath not done ſo in this Commandement: but to worke the deeper impreſſion in our hearts, hath deliuered it both affirmatiuely, and negatiuely; *keepe it holy*, ſaith he. And as though that were not enough, he added further, *do no manner of worke in it*. And then whereas other of the Commandements, for the moſt part, haue no reaſons annexed to them in the decalogue (though in the Scripture elſe where they haue,) this and the ſecond are fortified by diuers reaſons, that men might haue a greater regard vnto them. Therefore if we will do any thing for Gods ſake, let vs then do this. If a deare friend ſhould ſay vnto vs, I haue ten matters of great truſt, which I would haue you do for me, and I will recompence you throughly for your paines: but of all the ten, there is one aboue the reſt which I principally recommend vnto you, in any wiſe remember that: Would not one thinke him very negligent, that would forget this, of which he had ſuch a ſpeciall charge? chiefly, if his friend in the other ſhould giue the bare direction, but ſhould inſiſt vpon that, and giue him reaſon vpon reaſon, why he ſhould haue a ſpeciall care of it: but ſo God dealeth with vs, he giueth vs warning before to helpe our memories, and

many forcible reaſons to allure and draw our affections, ſhewing that we are ready to forget it; but he would haue vs ſtriue againſt this forgetfulneſſe: and then becauſe we ſhould not forget, but do it, he vrgeth it with many reaſons: now therefore to forget this, is it not a plaine contempt, or neglect? So that, vnleſſe we will ſhew our ſelues very careleſſe of God, and wilfully caſt our ſelues into his diſpleaſure, we muſt be ſo much the more carefull to keepe this Commandement, as he hath laboured more to draw vs vnto it.

To keepe it holy.

The Sabbath muſt be imployed in holy exerciſes.

NOw the Lord ſheweth what is to be done on the Sabbath day, namely, we muſt ſanctifie it. It is not enough to forbeare our owne worke, and ſo to keepe it idlely, but we muſt be as carefull to do Gods worke, and ſo to keepe it holy.

Doctrine.

Hence then we learne this doctrine, that the Sabbath muſt be imployed in holy exerciſes.

It muſt not be a bare reſt, but a ſanctified reſt: ſo ceaſſing from worldly things, as that we be taken vp in heauenly things. For idleneſſe is a ſinne euery day: but much more on the Lords day. No man hath allowance in Gods word to ſpend any time ſlothfully, it is a damnable ſinne in the weeke dayes: much leſſe are we permitted to ſpend Gods time vnprofitably and idlely. Of the twaine, it were better to leaue our owne worke vndone, vpon the dayes allowed for our labour, then Gods worke, on Gods day appointed for his ſeruice.

1 To forbeare our owne worke on the Sabbath day, is not all that is required in keeping the Sabbath. Ezec. 16, 49.

The vſe of this is to reprooue thoſe that thinke, if they abſtaine from works of their calling, and take no paines in outward toyling about the affaires of the world, then they keepe the Sabbath very well: and if no man can accuſe them for ſeruile workes, then they thinke they haue not broken this Commandement. But idleneſſe is a ſinne of Sodome, naught euery day, as we ſaid before; but much worſe vpon that day that ſhould be ſpent in godly exerciſes. But much more wicked are they that be euill occupied in dancing, and dallying, in

in ſwilling, and gaming, and ſo make it the diuels day in ſtead of Gods; and then do more diſhonour to God, and hurt to their owne ſoules, then any day in the weeke elſe.

Many alſo are to be reproued that will come to the Church, and in the day time will be content to heare the word, and to do like duties: but at eeuen, when darkneſſe commeth, then come the works of darkneſſe; and when they be in their bed, then they be plodding and caſting about for worldly affaires, and their heads be then as buſie, and as full of earthly matters, as any night in the weeke elſe. But we are to know, that the Sabbath containeth 24. houres, as well as any other day, and therefore the night muſt be ſpent in an holy reſt alſo: otherwiſe one ſhall more hurt himſelfe, and diſpleaſe God, by theſe vaine thoughts in the night, then he could pleaſe God, and benefit himſelfe, by keeping himſelfe in good companie and actions all the day. And therefore they want the bleſſing, becauſe they performe not all the dutie; and that which they did was performed carnally, becauſe they do not care to remember that which they heard, nor examine with what heart, and with what profit they haue gone through the duties of the day. Not, but that a man is allowed to ſleepe, and to receiue other neceſſarie comforts: but his ſleepe is to be ſeaſoned with the ſweetneſſe of former exerciſes, and his dreames to haue ſome taſte of Religion, more then at other times: and when they awake, their thoughts and meditations muſt be carried after holy things, becauſe Gods eyes are as full fixed vpon them in their beds, as in the Church: and he ſeeth and knoweth their thoughts in the darke, as well as their behauiour and carriage in the middeſt of the Congregation. Now God biddeth vs keepe the whole ſeauenth day: for he would haue vs giue as long a day to him, as he hath giuen vnto vs. And if the day containe day and night, when he ſaith, Sixe dayes ſhalt thou labour: and we vpon that permiſſion and allowance of God, take it for granted, that in the night we may do what buſineſſe we haue to do; and when we be in bed, may ſpend the time in ordering our priuate affaires, and pondering how to deale in ſuch things as belong vnto vs, by

2 The Sabbath is not to be kept by halues.

reaſon of our calling; I ſay, if we do this, and thinke (as indeed it is true) he giues vs both the night and the day for our callings; why is it not ſo in the Sabboth then, that he taketh the ſeauenth day and night to himſelfe, as well as he giueth ſixe to vs? Therefore we muſt know, that the Lords day muſt containe 24. houres. And for want of this, we depriue our ſelues of thoſe bleſſings which elſe we might haue, becauſe we vndoe that in the night, which we did in the day: We did Gods worke one part of the day, and that was well; but we take the remainder to our ſelues, and that is our ſinne.

3 Thirdly, this teacheth vs to do the duties of the Lords day, vpon his day. Which be either publike or priuate. The priuate are theſe. After examination of our owne hearts, and finding out of our ſinfull waies, with repentance and ſorrow for the ſame, to beſeech God that he would prepare and fit our hearts, to profit by the publicke exerciſes of religion on the Sabbath. And to intreate him, that he would ſo direct the Miniſters mouth, as that he may ſpeake to our hearts, and ſay ſomething that ſerueth to kill our ſinne, and to comfort and build vp our ſoules: that, as he is appointed for a Phyſitian, ſo he would fit vs with ſome medicine as well as others. As Saint *Paul* bids them pray for him, that he may haue the dore of vtterance opened vnto him. And when one doth this with an humble heart, deſiring to repent, & to turne from his ſinnes in good earneſt, he ſhall neuer come to the Sermon but he ſhall heare ſome one leſſon or other, that will make him better, and he ſhall haue cauſe to thanke God for it. But if one come rudely into Gods houſe, from brawling and chiding at home; or ſo ſoone as he is out of his bed, cometh to the Church without preparing his heart, or fitting himſelfe by any prayer to God, or confeſſion and ſorrow for his ſinne: then he ſhall feele, that the moſt wholeſome doctrine will yeeld little comfort to him, but rather be tedious; and ſo he ſhall often depart more hard hearted than he came.

Priuate duties on the Lords day.

Praying for the Miniſter.

Col. 4. 3.

Alſo one muſt reade or heare (if poſſibly he can) ſome part of the Scripture priuately, that may ſeaſon his heart, and ſettle

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and quiet his mind and affections, that he may be more teachable. And that he may the better fit himselfe after this sort, he must rise early in the morning; for there is none so good a master to serue, as God: no worke so good in it selfe, nor that will bring so great a reward, as the exercises of Religion: and therefore we should rise as early to serue this Master in this worke, as any day else to serue any other master in any other worke. And if we do thus, we may haue sufficient time to prouide for the publike exercises, that we may come vnto them with profit. To rise early on the Sabbath.

Also another priuate work of the Sabbath is to relieue and visite them that be sicke, or in any kinde of miserie: and also to reconcile those that be at iarre and discord. Visiting the poore. Peace making.

Further, to meditate vpon the works of God, and vpon the word which we haue heard, and to ponder of it, to apply it to our selues, to marke what we haue remembred, what we haue laid vp in our hearts, and purpose to follow, and how matters stand betwixt God and vs, in the things that haue bene deliuered. For till the word be thus made our owne, it lyeth loose in the heart, which euery puffe of wind will driue away, and euery temptation will blow from vs. It is not as a treasure locked vp, that will stand vs in stead in the time of need. Meditation.

Likewise to conferre with other Christians among whom we liue, and to talke of the things taught, calling them to minde, and how they were proued vnto vs; and then further to enlarge them according to our owne particular necessitie, and as it were to spread the plaister vpon one another hearts. Conference.

Lastly, after the Sermon and publike meeting, those good things which one hath remembred, must be turned into a prayer, which he must offer vnto God: beseeching him that hath shewed him what is to be auoided, to giue him power to auoid it, and to encline his heart to keepe the things commanded, as well as to tell him the dutie that belongeth vnto him. And as he hath heard many sweete promises, which will do him no good, so long as he hath them not in faith, nor can bring himselfe to giue credit to them, therefore that God would also write the promises in his heart, and giue him grace to stay vpon them, & to remember them when he shall Prayer.

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haue neede. Theſe be the priuate things, which as euery one is more carefull to performe, ſo ſhall he receiue a more large and abundant bleſſing vpon the publicke.

Publike duties on the Lords day, praying, and praiſing God, reading, preaching, receiuing of the Sacraments.

Now the publicke are; to ioyne with the reſt of the Congregation, in praying and praiſing God, with one heart and voyce; in diligent attending to the word read and preached: for there is a greater bleſſing to be expected from this miniſteriall reading, then from priuate reading at home. Wee ought to ioyne alſo in receiuing of the Sacraments, to be preſent at Baptiſme: for the departing away argueth a great contempt of it, and ſheweth a publicke diſgrace of Gods ordinance; for if one or two haue libertie, the reſt haue the like, and then where were the reuerence? Therefore one muſt tarry at ſuch exerciſes, as to ſhew his reuerence, ſo ſecondly to helpe the Congregation in praiſing God, for ingrafting another member into his viſible bodie of the Church, and to pray that God would giue the inward working and fruite of the ſame by his holy Spirit. And to edifie himſelfe alſo by calling to mind, that he is likewiſe made partaker of the new couenant, and ioyned to Chriſt Ieſus. And to examine himſelfe what fruite he hath felt in himſelfe of the death of Chriſt, in killing his ſinne; and of his reſurrection, in raiſing him vp to newneſſe of life: and ſo, either to be humbled, if he feele not that profit he would and ſhould; or to be thankfull, feeling this worke of Baptiſme, and to comfort himſelfe in the remembrance of this, that the merit and vertue of Chriſt Ieſus his death is his, to ſatisfie for his ſinnes, and to kill, by little and little, the power of them. All which things we ſee now preſently ſealed vp, to the party baptized, in the preſent action. So much for our dutie required in the publicke ſanctification of the Sabbath. The next words follow.

Sixe dayes ſhalt thou labour, and do all that thou haſt to do.

IN which words the Lord yeelds a reaſon why we ſhould obey this Commandement. God hath giuen a man ſixe dayes, for the duties of his calling: but on this condition, that he

he ſhall contriue all his works ſo, within the compaſſe of ſixe dayes, as that he let none remaine till the ſeauenth, nor reſerue any outward thing to trouble him from the ſeruice of God on the Sabbath. From this equitie, God drawes a reaſon to moue euery one of vs to keepe the Sabbath. From whence we may gather, that as all the reſt of Gods Commandements, ſo this alſo is moſt equall, as he ſaith, Ezek. 18. 25. where God deales with thoſe that charge his lawes with iniuſtice, and ſhewes that his waies be altogether equall, and the waies of man vnequall. And 1 Iohn 5. 3. he ſaith that the Commandements of God are eaſie. Indeed to many they be moſt tedious and heauie: but this is not from any vnequalneſſe in the law, but from the naughtineſſe of men that haue carnall hearts and worldly minds. For if one haue ouercome the world, and is growne any thing ſpirituall, ſo far Gods Commandements are lightſome. The ſpirituall heart feeds on the ſpirituall law, and delights and reioyceth in it.

Doct. 5. Gods Commandements are equall.

This muſt ſerue therfore to cut of all pretences off loſſe and danger, that men obiect againſt the keeping of this Commandement; as though God ouer-ſhot himſelfe in making ſuch an vniuſt law, that no man can keepe, without the ruine of his eſtate; as though he knew not what he did, when he bad them reſt the Sabbath day. It is a maruellous impudency in many, that no man dare ſpeake ſo badly and preſumptuouſly againſt any poſitiue law of the Prince, as euery baſe perſon will ſpeake againſt this law of God. Oh it is impoſſible (ſay they) to keepe it, ſuch loſſes it brings, and theſe and theſe damages come of it, that he muſt needs come to beggerie which will obſerue it. What, did God ſeeke the impoueriſhing and the ſpoile of men, when he bad them ſerue him? Nay, he appointed it as a day of bleſſing, and it ſeemeth ſo hard and vniuſt to them, becauſe they be carnall and fleſhly: and not hauing faith in Gods promiſes, nor any deſire to obey him, they will ſtill find ſhifts, and haue ſomething to ſay againſt it: the heart is dead and wicked, or elſe the law would bring comfort.

Vſe 1. The keeping of the Sabbath hurts no mans eſtate.

Oh how ſhould one doe for recreation, ſay ſome? Is it not a recreation for a Chriſtian, to heare the voyce of Chriſt, and for

The keeping of the Sabbath is a recreation.

for a ſheepe of Chriſt, to feede in his paſture? Is it not a recreation for a perſon condemned, to come where he may get his pardon ſealed to him? Is it not a recreation for a man ſubiect to death, to heare a direction that will leade him to life? Therefore, if we were not altogether ſenſeleſſe and blockiſh, in reſpect of ſpirituall ſenſe and life, it would be as great a ioy vnto vs to feede at Chriſts table, and in Chriſts houſe, vpon the bread of life, as in our owne houſes vpon corruptible bread.

And againe: could Chriſt find in his heart for our ſakes, willingly to beſtow his ſoule and body, to giue his body to death, and his ſoule to ſuffer the wrath of God; and ſhall we account it a burthen to beſtow one day in ſeauen vnto him, eſpecially when we are to be made partakers of ſuch benefits?

And God hath willingly giuen vs ſixe dayes for our calling; and may not we well afford him the ſeauenth? But we haue ſuch buſineſſe, we cannot do it. But for matter of buſineſſe, God ſheweth two things; which if any man will obſerue, he may eaſily preuent theſe buſineſſes: The firſt, *Sixe dayes ſhalt thou do all thy worke*. Where he ſhewes, that if men would labour faithfully and conſcionably in their calling, ſixe dayes, they might well diſpatch all their buſineſſe. But indeede, many times this maketh men ſo loth to giue a ſeauenth day to God, becauſe hauing bene idle and vnthriftie on the ſixe dayes, they haue neglected ſome matter that now lieth vpon them on the ſeauenth day: and then no maruell though it be a great burthen, and vnpoſſible for ſuch to keepe it, but they muſt loſe by it. But Gods commandement brings no ſuch loſſe, their owne ſinne is the cauſe of it. And if this negligence be not the cauſe, then the ſecond is, that men take more vpon them then their owne works: if one take nothing but his worke, he may well diſpatch all in ſixe daies. If one ſerue God in his calling, his calling will not hinder him from keeping Gods Commandement: but if one ſerue couetouſnes and filthie lucre, then indeed he ſhall find no time to ſerue God. When men, in haſte to be rich, and in an eager deſire of wealth, will take more into their hands, then they can well

Means to preuent buſines on the Sabbath.

No man can ſerue two cõtrary maſters. Mat. 6. 24.

well manage, this is their fault; and all this is not their worke, but the worke of their luſt: this is to be a buſie-body. But let any man be faithfull in his calling on the ſixe dayes, and not encomber himſelfe with more then is needfull, through his owne greedineſſe, and he ſhall ſee he may eaſily keepe this ſeauenth to God, there is no ſuch cauſe of complaining againſt it. And indeed to a ſpirituall heart, that hath any grace and meaſure of Gods Spirit, (howſoeuer it ſeeme to carnall men) it is moſt iuſt and equall, yea, moſt ſweet and comfortable; ſo that they can with all their hearts giue thanks vnto God, that he hath giuen them one day, wherein they may lighten their hearts of all worldly cares, and throwing off all griefes, and thoughts of buſineſſes, trouble, debts, or ſuch like, giue themſelues wholly to ſeeke comfort in him, that wil prouide for them in due time, and hath prouided this Sabboth as an eaſe vnto them, that they ſhould not trouble themſelues with any ſuch thoughts on that day. Let euery one therefore be carefull to preuent and auoide ſuch worldly matters, as might hinder the obſeruation of the Lords day; as alſo let him ſo carry himſelfe in the workes of his ordinarie calling, as that neither worldly buſineſſes may trouble his body, nor the loue of earthly things diſtract his mind. For the former will hinder the reſt of the Sabboth; and the latter, the holineſſe of it. Therefore that euery one may keepe an holy reſt, he muſt do all that he hath to do vpon the ſixe dayes. And if he take more vpon him then he can finiſh in the ſpace of ſixe dayes, it is more then God layes vpon him: and he doth not labour for conſcience ſake, but for couetouſneſſe ſake; and this is not his worke, but the worke of his corruption. And ſecondly, a man muſt draw himſelfe from the loue of the world, and worldly things; and then neither worldly loſſes will fill his heart full of worldly griefe, nor commodities with worldly delight; which two things would hinder him from delighting in ſpirituall exerciſes. So that he that will empty his hands of all worldly buſineſſe, and his heart of worldly affections, ſhall be able with comfort, to keepe a reſt, and an holy reſt vnto God. And ſo much alſo for the firſt reaſon, drawne from the equitie of Gods Commandement:

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that hauing giuen vs the large allowance of ſixe dayes, and taken to himſelfe the ſmall pittance of one day, he hath dealt ſo liberally with vs, and no man muſt go about hypocriticall ſhifts and excuſes: for if he do, it is not from the hardneſſe of the law, but from the hardneſſe of his heart: nor from the difficultie of the thing, but for want of loue in the perſon. For that is the true cauſe why men are able to ſpeake againſt it, and ſo vnwilling and vnable to keepe it. Now followeth the ſecond reaſon.

Exod. 20. 10. *But the ſeuenth day is the Sabbath of the Lord thy God.*

IN which God lets vs know, that he which is our God, and the mighty ſtrong God, hath appropriated this to himſelfe, as his owne poſſeſſion, and ſet it apart to his owne ſeruice; therefore we muſt willingly let him haue it, and not intrude our ſelues vpon his inheritance. Since God hath laid claime to it, it is no wiſedome for man to go about to wrong him, that will not be wronged.

Man may not take that to his vſe which God hath ſet apart for himſelfe.

Hence then, we learne this generall doctrine, that thoſe things which God hath ſet apart for himſelfe, man muſt not intrude vpon. That which God hath ſanctified for his proper vſe and worſhip, man muſt not abuſe to his profit or pleaſure. If any be ſo bold, to enter into Gods ſeuerals, he may know before, what ſucceſſe he ſhall haue: namely, he ſhall ruſh vpon his owne deſtruction. For ſo the holy Ghoſt ſaith by *Salomon* Pro. 20.25. *It is a deſtruction for one to deuoure holy things, and after the vow to enquire.*

If one will fill himſelfe with that which God hath made and appointed for his ſeruice, let him know that it ſhall be no wholeſome meate vnto him, he ſhall be poyſoned and deſtroyed by it.

And was not this true in *Achan?* God had taken the whole prey of *Iericho* for his part, and that was a conſecrated thing, and ſo he knew well enough, but yet he thought there was enough for God and him too: and therefore he preſumed to ſteale that which was conſecrated to God, thinking to haue

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benefited himſelfe and his children thereby. But what got he by that? was not there an hooke in the bait, that drew him vnto a fearefull and miſerable end? Now, if ſo fearefull a puniſhment befell him, for deuouring of gold, for which God had not giuen ſo ſtrict a charge, nor backed his Commandement with ſuch ſtrength of reaſons; how much more ſhall they be liable to the wrath of God, who deuoure the ſanctified time, which he hath ſo ſtrictly required and commanded? And ſo in Malachie 3. 8. 9. God complaineth that they had ſpoyled him in tithes & offerings, in conuerting thoſe things, that he had conſecrated for his ſeruice, to their owne vſes. But what came vpon it? Therefore (ſaith he) you are curſed with a curſe. Yea, but we do but as euery body doth, all the countrey doth ſo: Why therefore (ſaith he) you be all accurſed, euen this whole Nation. If you will do as euery body doth, then ſhall you ſpeed as euery body ſpeedeth; you ſhall be accurſed with company, if you ſinne for companie. We know alſo that Chriſt, Matth. Chapter 21. verſe 12. cries out againſt thoſe which bought & ſold in the Temple, and ſaith, they made it a den of theeues. But is it theft to buy and ſell for ones money? to giue wares in exchange for ſiluer? did they therefore rob men, becauſe they let them haue good ware for their lawfull coyne? No: they did not rob men, but they robbed God, for they conuerted that place to prophane and common vſes, which he had ordained onely for religious and holy vſes. Now, if men rob God, which abuſe the Temple being but a ceremonie, and then ſhortly to haue an end, much more thoſe which abuſe his Sabboth, which is morall, and to continue to the worlds end.

This ſerueth then to confute thoſe, that will be bold and venturous to do the workes of their calling vpon the Lords day, and then if they be reproued for it, their anſwer is, What neede you make ſuch a ſtirre? I hope I am neither whore nor theefe. Yes, they be theeues and curſed theeues, and theeues that robbe God: For the Sabboth day is his, in as much right and propertie as any of our goods is ours. Many would be aſhamed, if their ſonne or daughter ſhould be found pilfering, or ſtealing from their neighbour, (and

Vſe 1. Breakers of the Sabboth are Theeues.

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it is well they ſhould be ſo:) but theſe men are neuer a whit aſhamed, that their ſonne or daughter ſhould rob God of his day, runne abroad to vanitie, dancing and wantonneſſe on his Sabboth: That is but the recreation of youth, and muſt be borne withall. Nay, it is theft, and muſt not be ſuffered. For he that will deale thus vnfaithfully with God, if occaſion ſerue, will deale worſe with men: and he that is not holy in the firſt table, can neuer be truly righteous in the ſecond.

Vſe 2. Likewiſe, this ſerues for the inſtruction of thoſe that haue this way dealt impiouſly againſt God, ſeruing their luſts, when they ſhould haue ſerued him; they muſt repent for this, and purpoſe hereafter to keepe this day faithfully, and be as much afraid to ſteale Gods time, as mens goods; and to take away any part of the Sabboth, as the Communion cup, or any ſuch like thing pertaining to the Church. For, neither hath God taken that to himſelfe by ſo ſpeciall commandement, neither is the taking away of it, ſo diſhonourable to God, and hurtfull to others and our ſelues, as is the profaning of the Sabboth.

Obiection. Recreation whē it ſhould be taken. But it will be obiected. What? ſhall men haue no time for recreation? ſhall our ſeruants haue no refreſhing from their painefull toile and labour? God forbid: For a Chriſtians life is full of ioy and delight, and cannot want comfort. But if men will allow their ſeruants recreation, let them allow part of their owne time, and be liberall in that, which is theirs, and not in that which God hath giuen them no ſuch warrant to giue their ſeruants. This is a moſt ſhameleſſe excuſe: Children and ſeruants muſt haue recreation, therefore they muſt needs diſhonour God, and rob him of his Sabboth. How wicked this ſhift is, will appeare by the like. If children or ſeruants ſhould rob and ſteale other mens goods, and money; and complaint be made to the houſholder of this iniurie, that his people haue done; may this be allowed for a good anſwer? You muſt beare with them, young men muſt haue maintenance, they cannot haue meate and drinke for nothing, they muſt needs get money: I hope you will not ſo much condemne them for this, would you haue them ſtarue?

ſtarue? No, neither would I haue them ſteale: but ſith they muſt haue meanes and maintenance, it is fit you ſhould allow it, and giue it them of your owne, and then they neede not ſteale. But now men deale as madly, or more madly with God. Children and ſeruants (ſay they) muſt haue recreation. And what of that? therefore we will not ſpare it them from our owne ſeruice in the weeke, but they ſhall take their delight on Sonday if they will haue any, and yet they ſhal come to the Church too, and beſtow ſome part of the day in Gods ſeruice. This is as bad a ſhift as the other. For if we hire a dai-labourer, and giue him wages, and he couenant to doe our worke for that day, and after an houre or two ſhould leaue off all, and goe to follow his pleaſure, and ſay, he muſt haue recreation; we would count him little better then a theefe or deceiuer.

But, God hath couenanted with vs, to reward vs; and we with him, to obey him: and what is it then but theft, to take away part of his day, and the greateſt part too for our owne luſts? Therefore, though it be an ill occupation to rob men, and he that doth it long, is like to come to an ill reckoning; yet, it is a worſe thing to rob God, and he that continues in that, ſhall find a worſe puniſhment, then any which man can inflict vpon him.

Exod.20.10. *In it thou ſhalt do no maner of worke.*

HE meaneth workes of the world, and of ones worldly calling; for workes of religion are commanded, elſe God ſhould command idlenes vpon the Sabbath day, which he doth not allow any day. Therefore it forbids all manner of worldly buſineſſe, commanding the workes of religion and mercy.

Hence then we learne, that no worldly buſineſſe, great or ſmall, muſt be done vpon the Sabbath: all earthly cares, queſtions, and workes muſt be cut off. For ſmaller workes we haue a plaine proofe, Exod.chap.16.verſ.28.29. Where God condemnes them for gathering, yea, for purpoſing to gather Manna on the Sabbath day. Now what worke more eaſie

No worldly buſines muſt be done vpon the Sabbath.

then this? It was to be done betwixt fiue or ſixe in the morning, or thereabout; ſo that all the reſt of the day, they might ſerue God: and they needed not to take any great iourney for it, go but out of the doores a little, it was wont to be there; neither was the paines very great, but to ſtoope and take it vp, and there an end. And this is to be noted by the way, that they went out, and found nothing: and ſo this is perpetuall, that whoſoeuer goeth out to get any outward gaine on the Lords day, he gaineth nothing, what-euer he thinke, certaine he findes iuſt nothing. Gods curſe eates vp more then his gaines. Now, when they went a little way, and ſpent but a little time, and it was no great paines to gather Manna; yet, God ſaies for this, How long will this people breake my Commandements? It was but the breach of this one, and yet God chargeth them with the breach of the laws in generall: becauſe in truth, he that makes a breach into this, pulls downe the ſence of all. So Luke chap. 23. verſe 56. compared with Marke cha. 16. verſe 1. it is noted, *that Mary Magdalen* and *Mary* the mother of *Iames*, hauing prepared part of their ointments to annoint the dead bodie of Chriſt, and not hauing time to get enough for that purpoſe, before the Sabbath came vpon them, would neither annoint him with that they had, nor buy any more, till the Sabbath was ended. Now what ſmaller thing then to buy a few odors? that might ſoone be done. And if a man may doe any thing that is not a dutie of religion or mercie on that day, then he might buy ſweete oyntments to embalme the dead bodie of Chriſt: but becauſe Chriſts body was dead, and their embalming of it, did yeeld no eaſe nor refreſhing, and ſo was no worke of neceſſitie, nor a worſhip of God, they durſt not doe it. But ſome might ſay, ſure they were more preciſe then need, they made a ſcruple where none was: Nay, the holy Ghoſt frees them from that charge, and ſheweth, that they reſted according to the Commandement. It was well done of them: For in doing it they obeyed Gods commandement: and it had been amiſſe, if they had not reſted: for then they had broken this commandement. So, in Numb. the fifteene chapter, thirtie two verſe, the man that would gather ſtickes vpon

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the Sabbath : He did it indeed contemptuouſly : for, to trie *Moſes*, and ſet him at a ſtand, he would breake the Sabbath openly : and yet, becauſe the thing he then did, was ſmall, he hoped to giue an ill example of libertie to others, and yet be free from perill himſelfe. He did the ſmalleſt worke, yet that little worke was ſo great a ſinne, that God appointeth him to be ſtoned to death for it. So that, no worke is ſo ſmall, that if it be a worldly matter, not a matter of religion, or mercie, muſt be done on the Sabbath. What ſmaller thing then to ſtep ouer the doore-ſill, and to beſtow a little time in gathering that which they looked to finde readie vnder their feete? (as was the Manna.) What thing of leſſe trouble, then to buy ſome precious oyntment, euen to embalme Chriſts bodie? What lighter matter, then to picke vp a few ſtickes? Yet, not the lighteſt of all theſe, but God condemneth it, and will not haue it to breake into the poſſeſſion of his day. Now for great matters, and affaires of great importance, God doth not allow any worldly buſineſſe, ſeeme it neuer ſo great, to ſhoulder out religion and mercy vpon the Sabbath: all workes, (though neuer ſo great) muſt yeeld. As in Exodus the one and thirty chapter and thirteenth verſe, he commands that no man do any worke, for the building and ſetting forward of the Sanctuarie, vpon the Sabbath; and yet that was a worke of weight. So that nothing is ſo great, that it can beare one out, in breaking the Sabbath. It were a ſinne to build a Church on the Lords day. So Exodus 34.21. God commands expreſly, that none ſhould worke vpon the Sabbath day, neither in earing, nor harueſt. Now theſe be matters of greateſt moment. If one may encroach vpon the Sabbath for any thing, then he may do it to inne his corne, that day prouing faire, and the weather catching. His corne is now ready, and if he let it alone, he is like to loſe it, and to let it rot vpon the ground. Though it be ſo, yet Gods Sabbath muſt be ſtill inuiolable : better loſe all your corne, then Gods fauour : better that corne rot on the ground, then we carry a rotten heart in our bodies. So that it is plaine, we muſt doe neither leaſt, nor moſt of our owne workes vpon the Sabbath day. None ſo little, that God will giue it

allowance, to take vp any of his time; none ſo great, that may thruſt out his exerciſes: becauſe his Commandement, and the obedience we owe vnto him, it greater then all things.

Vſe 1. Therefore this confutes the ſhifts that men haue: Oh this is a trifle; ſuch a ſmall thing (I hope) doth not breake the Sabbath, as to ſet forward my worke againſt the next morning, we onely ſet things in order, this worke is little. But is it not your owne worke? Then though it be neuer ſo little, yet it is a breach of Gods Commandement, and a meanes to draw downe his curſe vpon our ſelues and our labours. And others alleage, that it is a great and weightie matter, it lieth me vpon, and concerneth mine eſtate to do it. But it is not ſo great, as the obeying of God, and keeping of a good conſcience. Better it were that ſome decay come to our outward eſtate, then the wrath of God to fall vpon vs. But when our Corne, or Hay lieth in hazard like to be ſpoyled by ill weather, what will you haue vs then do? Truſt in Gods prouidence, who as he hath commanded you to reſt, ſo he will ſee that you ſhall be no loſer by your reſting: vnleſſe your negligence at other times, or your vnbeleefe at that time bring loſſe vpon you. Faithfull obedience was neuer anie mans hinderance; but negligence and infidelitie brings all their miſerie.

Faithfull obedience to Gods Commandements neuer hurts our eſtates.

How we may ſerue our cattell.

But here may be obiected: May one do no buſineſſe? may not one looke to their cattell, ſerue their ſheep, and ſo forth, on the Sabbath day? Yea, a Chriſtian man on the Sabbath day muſt ſerue his beaſt: but alwayes prouided, that he do it not as a buſineſſe of his owne, but as a worke of mercie to the beaſt; not ſo much reſpecting his owne commoditie, as the creatures neceſſity. And being done thus for conſcience ſake, to helpe the poore creature, it is a worke of the Sabbath, pleaſing to God: for God himſelfe commends mercifulnes, Prouer. 12.10. Ionah 4.11. euen to the beaſts. Therefore we muſt ſee that we doe it with a mercifull heart, in compaſſion to the dumbe beaſt: and then hauing this end and affection, the care of our cattell is a worke of the Lords day.

Secondly, his affections and meditations muſt be diuerſe from

from thoſe he may haue at other times. For, this worke muſt raiſe him vp to ſome godly and ſpirituall meditation, for his edification. As for example: when one goes on the Sabbath day to ſerue his cattell, he may make this vſe to himſelfe: I can (in obedience to God, and in compaſſion to the creature) care for it; and bring it things neceſſarie: Though it cannot call vpon me, yet the very neede of it cries lowd that I cannot but helpe though to my trouble and charge: What care then muſt I perſwade my ſelfe, God (that hath an infinit ſea of mercie) will haue of me, whom he hath bought with the blood of his Sonne, and who ceaſſe not to call vpon him, and make continuall ſupplication vnto him for things needfull? Or elſe, ſuch a meditation; I ſee the poore beaſt, that hath done me painefull ſeruice all the weeke, when I come to ſerue it, is contented to be ſerued at my pleaſure: If I giue it more, it is well pleaſed; if leſſe, it doth not fret againſt me: If it be better prouiſion, it taketh it in good part; if courſer, it doth not murmure at the meane allowance. Why then ſhould not I be content to liue at Gods finding, and take in good part, that which he giueth me, be it more or leſſe, ſith it is my portion from him? eſpecially, ſince I haue more often and grieuouſly rebelled againſt God, then euer the beaſt did againſt me. Theſe or the like meditations, ones heart muſt be ſeaſoned withall on the Lords day, more then of neceſſitie is impoſed vpon him at other times. If then our end be mercie, and our affections holy, in doing theſe things to the cattell, they be Sabbath dayes workes, becauſe mercie pleaſeth God on that day. But if one feed his cattell, not becauſe their want craues this at his hand, but becauſe his deſire of gaine moues him thereunto, that he may ſell them to more profit, or keepe them for better ſeruice, and ſo his heart be carried away after his priuate gaine; he breaketh the Sabbath, he ſerues not God but himſelfe: and though man cannot indite him for the action, yet God will find him out and plague him for the ill action. And ſo much for the things that muſt be done on the Sabbath: and thoſe that muſt not be done: and two reaſons taken, one from the equitie of the Commandement; the other from the right and title of God

the commander. Now here he cometh after to a declaration of the perſons, ſeuerally comprehended vnder this Commandement, naming firſt the gouernours, and then charging them with the inferiours which are either more neere, as thoſe of the familie; or farther off, as the ſtranger: that is to ſay, ſuch as are not of the ſame nation or religion.

Thou.

BY this is meant, you which are the maſters and miſtreſſes, the fathers and mothers in families: for vnder this word, both are comprehended, becauſe he addes, thy ſonne, and thy daughter: Now, the ſonne and daughter pertaine equally to both the parents. In charging the ſuperiors to ſee that their family keepe the Lords day, he meeteth with that common corruption that is in moſt men, who pretend that they will keepe the day holy themſelues, and thinke their children may be permitted to worke, or to play. Nay, ſaith the Lord; *Thy ſonne or thy daughter, &c.* muſt not worke or prophane it any way. Naming them firſt, becauſe parents through naturall affection are ready to winke at them, and to let it ſlip, though they prophane Gods Sabbath, by ſeeking their profit and pleaſure; and they ſay, youth muſt haue ſome libertie, we muſt let them haue a little ſport. Not ſo, ſaith the Lord. How euer you beare with them for other things, at other times; yet you muſt looke to them carefully that day, that in no ſort they tranſgreſſe it.

Then, he names the man and maide ſeruant, becauſe commonly ſome lucre is gotten by their labour, and ſome commoditie ſeemes to follow, if they follow their worldly buſineſſe; for which cauſe, men are ſlacke to cauſe them to ſerue God, but would be content they ſhould ſerue them. Therefore God ſaith alſo, looke to them. If any ſeruant would be ſo wicked as to labour, yet thou muſt not put him to it, nor ſuffer him, receiue not his gaine, for it is the gaine of wickedneſſe, and therefore accurſed: better be without it then haue it. But I hope I may let my cattell be imployed: Nay, (ſaith the

the Lord) *nor thine Oxe, thine Asse, nor thy cattell*, must do any worke. Not because the dumbe creatures can sanctifie the Sabbath, but because their labour cannot be vsed, but some man must attend vpon them, and looke to them, and therefore God would preuent all occasions of hindring mans rest: wherein God also vnderstands all such other liueleſſe things, as cannot be set on worke, vnlesse the hand of man be ioyned to them, as mill or boate or such like.

Then he addeth, the *stranger*, meaning one of another nation, countrey and religion; whom, though we cannot compell to come to the Church: yet the Magistrate may and must forbid to breake and pollute the Sabbath by any publike labour, if he come in such places where he hath authoritie. Here then we see, that God chargeth the Master of the family, with all in the familie. He saith not, You seruants, and you children, see that you breake not the Sabbath; but you Parents and Masters labour not your selues, nor breake the Sabbath, neither suffer your children or seruants so to do. Hence we may gather this instruction, That it belongs to all gouernors, to see that their children, seruants, and inferiours, whatsoeuer, keepe the Lords day. *Doctrine.*

And this testimonie God himselfe giueth of *Abraham*, I know him, that he will command his seruants and children to keepe the way of the Lord. God knew *Abrahams* mind, that if the case stood so that either some worke of his must be neglected, or some seruice of God vndone, *Abraham* had rather that all his businesse should stay, then any part of Gods seruice should be omitted. And great reason why a Christian should be of this mind: for if he do indeed (as he professeth) loue God aboue all, ought he not to be more carefull of Gods glorie, then of his owne commoditie? and more to care for Gods seruice, then his owne gaine? Now we know, that Masters suffer not their seruants to be idle vpon the weeke dayes: therefore, if he loue God he should be so much the more carefull ouer them, that they neglect not the worke of God on his day, by how much the glory of God is more deare and precious to him, then his priuate commoditie. For, as he that is a true subiect to the Prince, Gen. 18. 19.

and loueth him indeed, will not keepe ſuch a man in his houſe as will not obey his lawes: ſo, he that is himſelfe rightly affected to God and his glorie, will not ſuffer a prophane perſon vnder his roofe, that will diſhonour him openly, and not care to obſerue his Sabbath.

Secondly, if one beare any loue to his ſeruants or children, euen for their owne ſakes he muſt ſee to them, that they prophane not the Lords day, but that they come to ſuch exerciſes, where they may receiue the Spirit of God, and the chiefe good to their ſoules. Alway a good gouernor muſt gouerne for the good of thoſe that be vnder him. Now what greater good can he do, then to vſe thoſe meanes whereby they may know God in Chriſt Ieſus, and be brought to ſaluation? So that, if one will not ſhew a diſloyall heart againſt God, and an vnlouing and vnfaithfull mind to his people, that he careth not for their ſaluation, he muſt ſee that they keepe the Sabbath ſo farre as it belongeth to him: namely, by bringing them to, and keeping them at the workes of Religion.

Thirdly, the gouernours in regard of their owne good muſt be carefull ouer their familie in this behalfe. For, he that will not be faithfull to God, can neuer be faithfull to man, and he that hath no care to ſerue God in the duties of religion, will haue leſſe care to ſerue his maſter in the duties of his calling: For if the honour of God, and regard of their owne ſaluation will not mooue them, why ſhould they be mooued with their maſters profit or gaine? But he that obeyeth God with a good conſcience will labour for his maſter with an vpright heart: and though his maſter be not preſent to rebuke him, yet his owne conſcience will checke him; and when the feare of man will not keepe him from idleneſſe and vnfaithfulneſſe, the feare of God and his commandement will reſtraine him: elſe, either he will do nothing, or that which he doth, is all with eye-ſeruice to be ſeene of men; and when his maſters eye is off, then by idleneſſe, waſtfulnes, or pilfring, he will hurt him more, then the faithfull keeping of the Sabbath can hinder him; for indeed, this can be no hinderance at all, but rather a meanes to bring

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the bleſſing of God vpon them, and their labors in the weeke day. As *Iacob*, a faithfull ſeruant of God, was bleſſed in all *Labans* buſineſſe: and *Ioſeph*, a true worſhipper of the Lord, had proſperitie to follow and accompanie him in all his trauels. Therefore, if we will ſhew our loue to God, and to them, and deſire that they be faithfull vnto vs, and that God ſhould bleſſe their trauels in our affaires; let vs bring them to the ſeruice of God, and exerciſes of religion on the Sabbath, and haue a care that they breake not the holy day of the Lord.

This firſt ſerueth for the reproofe of thoſe men which beare this mind toward their ſeruants; That, ſo their owne worke be performed, they care not though Gods worke be neglected: Let their ſeruants be carefull to do their buſineſſe on the ſixe dayes, and let them be as careleſſe as they liſt of Gods worſhip on the ſeuenth day; let them ſpend that how they will, they haue free libertie from their maſters. This ſheweth men to be louers of themſelues and their owne luſts more then of God; and prooueth that they loue filthie lucre, and gaine of the world, more then the glory of God. For if Gods glory were but as deare vnto them, as their money, they would be as impatient at his diſhonour by their ſeruants prophaneneſſe, as at loſſes that come to themſelues by their ſeruants negligence.

Not. Reproofes of Maſters that giue libertie to Seruants to breake the Sabbath.

2 Timoth. 3. 4

Oh but (ſay they) they be rude perſons, and breake out from vs, we cannot keepe them in. But ſuch ſhifting excuſes bewray much guile and hypocriſie? Can you not keepe them in? who keepeth them in on the ſixe dayes? can you make them tarrie at home then? can you ſet them at their worke, and not ſuffer them to be gadding? Yet that is for ſixe dayes ſpace, this is but for one; that labour which then they do, is farre more toylſome: and can you make them, will they, nill they, ſpend ſixe whole dayes in more painefull and tedious labour? and can you not conſtraine them to keepe at home one day, to do a farre more eaſie and lightſome worke, and that for their owne good and ſaluation? This is miſerable ſhifting, and plaine halting; theſe excuſes will not hold out before God; he will ſhew you, that if you had

had made as great account of his honour and glorie, and obeying his Commandement, as you do of ſeruing your owne filthie couetous luſts, and obeying the Diuell; if his name had bene as deare to you, as your owne gaine, you might with as much eaſe, cauſe your ſeruants to ſpend the ſeuenth day in his ſeruice, to his glorie, as ſixe before it, in your owne ſeruice, to your profit. But what is the cauſe that youth is ſo rude? Is it not becauſe they haue learned it of age? why be inferiours ſo prophane, but becauſe they follow the patterne, and tread in the ſteps of their ſuperiours? how come the branches to bring forth ſuch ill fruit, but that the roote yeeldeth no better ſap? For if the ſeruants might ſee ſo much loue of God, and care of keeping his Commandements, appeare in the conuerſation of their maſters and dames, as they ſee luſts of the world, and eagerneſſe after lucre, they would, at leaſt for outward ſhew, be better. But now that they ſee, and know the diſpoſition of their gouernour, they frame themſelues thereafter, to ſerue him in his couetous deſire, and rob God of his honour. If the ſeruant ſhould but neglect his maſters affaires one or two houres in the weeke, and follow his owne ſports and vanities, when he commeth home, his maſter would be vpon him, his dame would haue a ſaying to him, and he ſhould be ſo baited with rebukes, that though he had a greedie minde to be abroad, and no great heart to ſtand ſweating at his buſineſſe, yet miſerable feare would make him tarrie at home, rather then he would endure the ſharpe ſauce, that muſt come after his ſweete pleaſure: but let him be where he will, and do what he will vpon the Sabbath day; when he commeth home, either his maſter and dame allow him in it, or elſe they be mute, and ſay nothing vnto him; or if they begin to reproue him, it is done ſo coldly, ſo careleſſely, with ſo little vehemencie, that the ſeruant may well perceiue, it commeth but from the teeth outward, his maſter is not greatly ſorie within, he neuer vexeth his heart for the matter, and therefore he careth not for ſuch chiding, he will to it the next Sabbath againe. Then ſecondly, this ſerueth for the inſtruction of all houſholders, that deſire to be indeede,

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as well as to be accounted Christians, that they should haue an eye to their seruants, for the keeping of the Lords day. Euen as, on the weeke day, they will call them vp, and see that they be readie to their businesse: so on the Sabbath, they should raise them in the morning, and see that they be prepared for the worke of God; especially, sith the workes of their calling be such as they do without any great preparation. A man may rise out of his bed, and go straight to his ordinarie labour, as well as if he had an houres consideration: but vnlesse one haue some time to disburthen his heart of worldly thoughts, and to fit himselfe by prayer, and holy meditation to heare the Word, he can neuer do it well, nor so as the Word may be profitable vnto him. Therefore they must be stirred vp, that they may haue time to make readie their hearts, that they come before God with a quiet and well disposed minde. Now, in this dutie many of Gods children faile; euen themselues, and their whole familie take libertie to sleepe out a great part of the morning, and thinke it enough to rise, and go to Church, not regarding any time of preparation: And hence it is, that the Exercises be so vncomfortable, and vnprofitable to them. And secondly, the master must be carefull to haue his familie come with him, in good and due season to the house of God, with the whole Congregation. Not as many do, that are so negligent, as that much is past before they come. The husband comes at the second Lesson, and the wife drops in at the end of the prayer, and the seruants follow when halfe the Sermon is done. They would not do thus at harueſt worke: but he would make them get all things readie, that they might go together to get in his corne; and not come scattered, one now, and another anon. Why should not one therefore be as carefull for the harueſt of his soule, and to eate of the bread of life, in the house of God, to come ioyfully himselfe, and his wife, and bring their family with them, that they may be at the beginning, and tarry out till the ending, that they may haue the whole fruit? and not (as some do) be gone, before the Sermon end, or at least, runne away before the prayer be made

2 Masters must take care that their seruants keep the Sabbath.

To rise early on the Sabbath.

Housholders should be accompanied with their families to the publicke seruice of God on the Sabbath day.

made for a bleſſing, and the bleſſing pronounced by the Miniſter: which ſheweth they neuer felt the goodneſſe of the bleſſing: they are ſo loath to tarry the Miniſters prayer, becauſe they want the Spirit of prayer themſelues, and know not the benefit of a faithfull prayer. For if the ſweetneſſe of Gods bleſſings had diſtilled vpon their ſoules, or they had euer felt the comforts that follow a prayer made in the holy Ghoſt, they would be more deſirous of theſe things, then they be, and not haſte ſo from them, as if it were a curſe, not a bleſſing: and ſome thing tending to their hurt, not a ſupplication to God, for their good.

Examination

And as they muſt call them vp in the morning, and bring them to the Church, ſo another dutie is to examine them after, and call them to account how they haue profited. If mens ſeruants be ſent to the Markets, they will not let them go, without taking account what markets they haue made: ſo, when they come from the Church, as from the market of their ſoules, they ſhould queſtion with them; to ſee what good bargaines they haue made for their ſoules, what profit they haue had by comming to Gods ordinances; and thus laying their ſtore together, helpe one another.

3 This ſerueth alſo for the inſtruction of ſeruants, that ſith God hath laid ſuch a charge vpon their ſuperiors, to looke that they keepe his Sabbath; therefore they ſhould willingly be ruled, and ſuffer themſelues to be guided by them in this point: and as well obey them on the Lords day, to be diligent in the workes of God, as in the weeke dayes, for matters of their calling. They muſt not ſay, (as many prophane ſeruants will) when they are called to be inſtructed in religion, You hired me (ſay they) to doe your worke, and that will I performe: that is my couenant, and more you ſhall not get of me: what needeth all this adoe about keeping the Sabbath, and comming to the Sermon? let me looke to that my ſelfe, none other is to anſwer for me. Nay, but if your maſter be Gods ſeruant, and you Gods ſeruants, your maſter hired you to doe Gods worke, and in the Lord to do his worke: therefore this is a

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profane anſwer; and theſe ill ſeruants. And if the gouernors ſuffer them thus to ſinne, they make it their owne ſinne: and therefore God hath giuen them a ſpeciall charge, and put authoritie into their hands to reſtraine them. But much more wretched are they that will runne abroad to wickedneſſe, to daneing, to ſwilling, to wantonneſſe, &c. making that their Sabbath dayes worke, which is vnlawfull at any time: to plow, and to cart, be things lawfull in fit time; but to dance, and follow wantonneſſe is naught euery day: much more abominable therefore vpon the Lords day. Therefore, ſuch ſeruants muſt by force be conſtrained not to violate Gods Sabbath: or, if no meanes will ſerue, a Chriſtian maſter muſt expell them, and not ſuffer his houſe to be peſtered with ſuch open rebells againſt God. Thus much for the duties of Gouernours to thoſe of their owne familie: now the Lord goes further, to ſhew how Magiſtrates muſt deale with men of an other religion, ſaying.

Nor the ſtranger that is within thy gates.

HEre he ſheweth, that if a ſtranger come within the iuriſdiction of Chriſtians, though we cannot command him to come to the exerciſes of religion, yet the Magiſtrate muſt not ſuffer him to doe any publike worke, to pollute the Sabbath. For by *thy gates* here is meant within thy liberties. Hence then, in that the Magiſtrate muſt looke to the forreiners, this generall doctrine may be gathered, that it is our duty (being Chriſtians) not onely to keepe the Sabbath our ſelues, and to looke to thoſe that are belonging to vs in familie, but ſo farre as we can, euen to ſtrangers, or to any other. And this is that which is commended in *Nehemiah*, that when heathen men that knew not God, nor cared for the Sabbath, came with wares to Ieruſalem on the Sabbath day, he ſhut the gates againſt them, and told them, that if they did ſo any more, he would lay hands vpon them.

Doctrine. Regard muſt be had that ſtrangers ſhal not openly violate the Sabbath.

Nehe. 13. 21.

And there is great reaſon why one ſhould be carefull of thoſe of other congregations, and of other places. For, if we haue the true loue of God in vs, it will grieue vs to the heart

1 Pet. 2. 8.

heart, to ſee Gods name diſhonoured, and his lawes broken, of any one whoſoeuer: and therefore, ſo much as in vs lieth, we muſt repreſſe all ſuch practiſes, who-euer they be that do them. Alſo, euery man is bound to loue his enemies; yea, if
Exod.23.4.5. he ſee his enemies beaſt vnder his burden, he muſt help him vp. If one muſt helpe a mans Oxe or Aſſe if he be burdened: much more his ſoule that is burdened with the ſinne that will kill it, if it be not remoued. No man is ſo ſauage, that if he ſee a blinde man running into a well, wherein he may be drowned, will ſay, Let him go, I care not, he is none of my family, nor of my friends; though he be not, mercy is to be ſhewed to all, and Nature (in ſuch a caſe) will teach one to runne and call vnto him, and hinder him by what meanes he can: ſo for the ſoule much more, if we ſee a perſon who is in truth blinded through ignorance, and knoweth not the danger, readie to caſt himſelfe into the pit of hell, mercy will moue him that hath any true mercy, to ſeeke to reclaime him.

Alſo, in regard of the good of the whole Congregation, one muſt hinder ſtrangers from giuing ſuch ill examples. For, though at the firſt, it ſeemeth a ſmall thing for them, to doe what they liſt, becauſe they be not of our familie, nor congregation, yet is it exceeding dangerous. For our nature is ſo ſubiect to infection, and we are ſo eaſily drawne to euill, that if one ſuffer a ſtranger, at length his children and ſeruants will learne, and come after to doe the ſame things. So that, for our owne ſakes, we muſt be diligent to cut off all occaſions, and warily to preuent danger; for one houſe on fire may burne the whole towne. And if a ſtranger would buy an houſe in the towne, and then be ſo fooliſh as to ſet it on fire, men would not let him alone, for feare leſt it ſhould alſo catch their houſes: and ſo in truth, if the fire of ſin kindle in the heart and practiſe of a ſtranger, and we ſeeke not to quench it and ſuppreſſe it, it will quickely catch ſome in the congregation, and ſet them on burning alſo. Therefore, in loue to Gods glorie, to our neighbours ſoule, and to our ſelues, and thoſe that be neere vs, we muſt labour by what meanes we can, to hinder euen a ſtranger from breaking the Sabbath. Now if one muſt hinder ſtrangers, how much more

thoſe

thoſe that are borne and dwell in the ſame place, our neighbours children, or ſeruants? If we ſee ſuch profaning the Sabbath, we ſhould much more hinder them, by admonition and reproofe, but eſpecially if we ſee them runne to things that be ſimply euill, and in their owne nature at all times vnlawfull. Therefore for men that be of ſome account and note in the congregation, to come among heady yong people, and ſee them carried violently to dancing, to gaming, or any ſuch lewdneſſe, on the Lords day eſpecially, and let them go on without any rebuke or exhortation, neuer telling them of it, nor dehorting them from it: this ſheweth that there is but a little loue of God in ſuch, and that they haue little regard of themſelues, and of their owne families. And in truth this is a great cauſe that maketh wickedneſſe grow ſo faſt, and ſinne to be practiſed with an high hand, and youth grow to ſuch ſhameleſſe and impudent boldneſſe, becauſe the Miniſter fighteth alone againſt ſinne; none elſe will open his mouth againſt it, or diſcountenance it: He that would not ſtand by idlely and careleſly, and ſee his oxe fall into the ditch, but would helpe him out; will looke on, while his neighbours runne headlong to hell, and ſay not a word to reclayme them. This remiſſeneſſe of men that are in ſome eſtimation in the Towne, maketh proud youths oftentimes ſo audacious, as to ſet themſelues openly againſt the Miniſters doctrine, and by their practiſe to contrary him, euen when he is reprooving any ſinne, when the Doctrine is yet hot, and the ſound of his voyce is ſcarce gone out of their eares, then to run openly to gaine-ſay that which was taught in the Church ſo ſoone as they come out of the Church. This ſtrength of impietie proceedeth hence (I ſay) that the Miniſter hath no helpe, none hath zeale of Gods glorie, nor ſheweth himſelfe grieued at his diſhonour; none hath ſo much charitie and compaſſion ouer his neighbours, as to ſeeke to pull them out of the danger of hell fire: for if but two, or three, or ſome more of the ancient men that haue ſome authoritie and ſway in the congregation, would ioyne their hands with the Miniſter, and ſet in with their priuate rebukes, to make his publike reproofes forcible; yonger

Vſe 1.

people

people would be more aſhamed to ſinne, and learne to behaue themſelues more ſoberly, and not by ſo open diſobedience to bid battell to the publique doctrine of the Miniſter. Therefore this ſlackeneſſe and coldneſſe is much to be reprooued.

Then ſecondly, this is for the encouragement of thoſe that doe deſire to helpe others out of this or any other ſinne: they may boldly with an vpright heart and good conſcience rebuke a Sabbath-breaker. And whereas they will obiect; Why, what is that to you? If I ſinne my ſelfe, I muſt periſh my ſelfe, what haue you to doe with me? They muſt know, that euery one hath to doe with them; for he is to loue them, and to loue the congregation, and to loue Gods glorie, and therefore as much as he can to diſgrace ſinne. For, though ſinners beginne to ſet ſinne on foote; yet, if ſome godly wiſe man will encounter it with a ſound admonition and ſharpe rebuke, that will daſh and diſgrace it, as much as the wicked perſons ſupport it, ſo that it cannot get the head ſo ſoon. Therefore, becauſe they be men that ſin, and it is Gods Law that is broken, and the whole congregation may be infected and poiſoned, if ſtrangers might be permitted to worke open iniquitie: he that hath a ſound heart to any of theſe, hath good warrant, and ought to be forward to vſe a preſeruatiue againſt this poyſon, and to ſtand for Gods Commandements and the ſaluation of man. Let wicked ſinners, while they wil, accuſe them to be buſie-bodies, yet God will cleare them, and they ſhall finde by good experience that it is better to diſpleaſe men by doing good, then to offend God by doing euill, or omitting good.

Exod. 20. 11. *For in ſix dayes the Lord made heauen and earth, the Sea, &c. and reſted the ſeuenth day.*

BEcauſe this Commandement is much oppugned, by following the euil practiſe of great men (for almoſt all men breake it) therefore it is confirmed from the example of the great God, which is able to counteruaile all theirs. As if he ſhould ſay: if you will be led by example, follow that which

is

is moſt perfect. Now what more perfect example, then the example of God? who hath propoſed himſelfe for a preſident to be imitated of vs. Sinfull men breake it, but the holy God keepes it, and would haue you keepe it; whether example is it beſt to follow? God made an end of all in ſixe daies, and ceaſſed creating on the ſeuenth day, therefore he would haue you ceaſſe from the works of your vocation alſo on the ſeuenth day. For as concerning the workes of preſeruation, Chriſt ſaith, Iohn chap. 5. verſe 17. My father worketh hitherto, and I worke. But he ceaſſed from workes of creation. So that the reaſon ſtandeth thus; God left no worke of creation till the ſeuenth day, but ended all in the ſixt, therefore he would haue you end al your works of vocation in ſixe daies, and imploy the ſeuenth onely in workes of pietie and mercie.

Doctrine. He that will liue godlie, muſt imitate Gods example.

Hence then we learne this doctrine: that whoſoeuer deſireth to liue godly, muſt propoſe the example of God to himſelfe to imitate. Thus Epheſ. 5. 1. the Apoſtle wiſheth them to follow the example of God as deare children: he had before exhorted them to curteous behauiour and gentleneſſe: but he hath done me wrong, ſaith ſome man, how can I deale kindely with him? Why, ſaith the Apoſtle, freely forgiue him. But who would put vp this wrõg patiently? God would: and therefore doe you follow God, and imitate him. God doth not preſently ſeeke reuenge, if any man breake his laws, but vſeth all gentle means to bring him to repentance, and to cauſe him to turne: ſo do you, then you treade in Gods ſteps. Indeede ſome froward man would take a more violent and boiſterous courſe: but if you will be accounted the childe of God, bought with the blood of Chriſt, and regenerate with the Spirit of God, you muſt rather be directed by his example, then mans: and then there is no better argument that you are the ſonne of God, & no ſurer proofe that he hath begotten you to life eternall, then when you growe like vnto him, and ſhew foorth his image in your life.

Now, the reaſon why it is beſt to ſet God before vs as a patterne, is, becauſe his example is ſo abſolute in all fulneſſe of perfection, that no exception can be taken againſt it.

Bring the example of man, and there is ſomething, againſt which a man may except to leſſen the force of it. As *Dauid* and *Peter* and ſuch good men haue had their ſlips, and no man liueth ſo holily, but as S. *Iames* chap. 3. verſe 2. ſaith, *In many things we ſinne all.* But the example of God is ſo exact, and altogether righteous, without any ſpot at any time, that no ſuch thing can be alledged againſt it.

2 Secondly, if one make God his example, he ſhall grow better and better, becauſe ſtil he ſhall come ſhort of the mark he aimeth at, and neuer be able to attaine to the perfection which is in his example: ſo that ſtill he ſhall haue calling and cauſe to increaſe and go forward. If one ſet man for his coppie, either he may write as well as his coppie, or at leaſt he may imagine that he doth; and then he ſtandeth at a ſtay, and thinkes he hath profited ſufficiently: but this example is not ſubiect to ſuch conceit; no man either can or will dreame that he can be as good as God: ſo that here is ſtill occaſion of mending and increaſing.

3 Thirdly, he that followeth the examples of man, hath great meanes of pride, and to be puffed vp: for, comparing himſelfe with men, he is not put in minde of his fault, but rather thinketh, This and this I haue done better then the moſt, and in moſt things I am equall to the beſt, and ſo is in great danger to be puffed vp: but now, when he (leauing men) looketh to God, be ſeeth ſo much imperfection in himſelfe, and ſuch infinite righteouſneſſe and goodneſſe in God, as that vpon this compariſon he groweth more humble and lowlie, and to know himſelfe more; ſo that though he grow better euerie day then other, yet he thinketh worſe of himſelfe euerie day then other, and hath a greater inſight into his owne corruption, by how much he getteth more ſtrength againſt his corruption. In theſe regards therefore, and for theſe reaſons, it is moſt ſafe and profitable to make Gods example a rule for our ſelues, and to follow it (ſo neare as we can) in all things.

Luke 18.11.

Vſe 1. This then may ſerue for the confutation of thoſe men, that letting paſſe Gods example, as nothing pertaining to them, thinke to daſh all Commandements, and all rebukes, with this

this one anſwer, That all men doe ſo: as though that were a ſufficient buckler to beare off all Gods Commandements, and the force of his example, becauſe the example of the moſt men is contrarie. As namely, in this one Commandement, which God (of all the reſt) hath moſt ſtrongly fenced with reaſons; and among other, with one, drawne from his owne practiſe and example. Come to Sabbath breakers that abuſe it to ſinne and vanitie, and ſay, How dare you be ſo bold as to breake Gods expreſſe Law, with ſo high an hand, and thus to prouoke him to his face? Why (ſay they) we hope we be not they alone that play vpon the Sabbath day; we ſhall doe as well as others. All the Townes round about doe the like. But why ſhould we not looke to Gods Commandement, and example, rather then to wicked men? Would a father take this for a good anſwer, if he ſhould ſay to his child, Why doe you ſweare, lie, or ſteale? Know you not that it offendeth me, and I grieue at it? if he ſhould anſwere, Why ſhould you chide me? I hope I am not the firſt that euer ſwore, other children haue lied and ſtolne before me, what neede you be angry with me for the matter? No father would endure ſuch an anſwer of his child: this manner of defending were worſe then the fault. But ſo we deale with God: he ſendeth his Miniſters to reprooue vs, and ſay, Why do you diſhonour the name of God, and ſinne againſt him by breaking the Sabbath? Why, I hope others doe ſo as well as I, and my betters doe vſe it: this is a moſt common anſwer. But ſhould not a child be ruled by his father? ſhould not a ſeruant follow his maſter? And ſhould not the children of God imitate God, and be content to be ruled both by commandement and example? What a miſerable thing is this, that we will forſake the light, to runne to darkeneſſe: and leaue God to follow *Belial*? The way is not broad that leadeth to heauen; neither do many walke in it, their ſins be no warrant for vs to ſin: but if we be of God, let vs follow God, as deare children. So the Apoſtle ſheweth, that if we be in Chriſt, we muſt walke as Chriſt walked. Euerie member goeth the ſame way with the head, whereunto it is vnited, and whereby it is guided. If Chriſt be our

No good anſwer to ſay, al men do ſo.

1 Iohn 2.6.

head, let vs walke in the light wherein he walked: let vs tread in his ſteps of meekneſſe, of denying the world, and of placing our ioy in heauen: and thoſe vertues that ſhined in him, let them appeare in vs, though not in the ſame meaſure, yet in the ſame maner and truth. For the like meaſure is impoſſible vnto vs: but ſome likeneſſe of truth and vprightneſſe, is not onely poſſible, but ſo neceſſarie, that without it, we can haue no aſſurance that we are in him.

Vſe 2. This ſerueth likewiſe for the incouragement, and comfort of Gods children, that liue in ſuch profane places, where they can haue no patterne of godlineſſe in man, or any that will ioyne with them in any holie thing, as oftentimes falleth out: then the diuell is ready to hinder them from all good proceeding, with this obiection; What? wil you be ſingular? will you be alone without any example? No, they are not without example, but they follow the beſt example, euen the example of God: and it is farre better to be led by his example to heauen, though fooliſh men mocke them, then by the example of ſinners to be drawne to hell, and haue God to plague them. His onely example ſhould more encourage and ſtrengthen vs, then all their contrary practiſes diſcourage and feare vs. Therefore let the world go which way it will, we muſt walke in the wayes of our God, and make him our preſident in all our actions.

In ſixe dayes the Lord created heauen and earth.

God can doe great things in ſhort ſpace, and by ſmall means.

IN this example which God hath propoſed, we may conſider ſomething of the power of God in the creation: And in that he ſpent no longer time then ſixe dayes in making the whole world, we muſt vnderſtand by this, that God is able to bring to paſſe great matters in a ſhort time, and by ſmall meanes. The forming of the world, one would thinke, needed ſome time, in regard of the workemanſhip thereof, and many dayes of making prouiſion for ſo great a building; but when God would be the workman, and take in hand ſo great a matter, what time tooke he to finiſh it? he began and ended it, and all within the compaſſe of ſixe dayes, and left not the leaſt

leaſt creature vnmade till the ſeauenth: and he tooke ſo long time; not becauſe he needed ſuch a ſpace, (for he could haue done it with as much eaſe in an houre, yea in a minute of an houre, as in ſixe dayes) but he hath diuided the whole into ſixe dayes worke, becauſe we might haue a fitter occaſion, & be better mooued to conſider of the ſeuerall creatures. For if he had folded vp all in an houre, then it had not bene ſo eaſie and plaine for our meditation. From the creation then here mentioned, this generall doctrine may be learned, that the Lord moſt eaſily and ſpeedily brings moſt wonderfull things to paſſe. As it is ſaid, Pſalme 33. 9. *He ſpake, and it was done; he commanded, and it ſtood.* Though it be an incomprehenſible worke to create the world without matter, and to preſerue it without meanes, yet it was as eaſie for God to effect it, as to will it; and to ſtabliſh it, as to begin it. *Doctrine.*

This mightie power of God, in doing great things by ſmall meanes ſpeedily, appeareth likewiſe by other examples in the Scripture. As *Nebuchadnezzar* the mighty Prince and Monarch of the world, when he was walking in his Princely Palace, in that great citie of Babell, which was the ſeate of his kingdome: yet how quickly was he ſtript of all? how ſoone depriued of his kingdome? ſo that he had not ſo much as an houſe, yea, a poore cottage to put his head into; nay, not one rag to couer his nakedneſſe, nor a diſh to drinke in, nor a morſell of the courſeſt bread to eate; but of a king, became more miſerable then the baſeſt begger; yea, as miſerable as a beaſt: ſo that from the higheſt top of proſperitie, he was caſt downe to the extremitie of miſerie. And then, when he was at the worſt, his wit and reaſon gone, his forme and beautie departed, and he a miſhapen creature, his haire being growne like Eagles feathers, and his nailes like birds clawes, altogether deformed, not like a man now, and his kingdome poſſeſſed by others for ſeauen yeares ſpace; yet ſo ſoone as he looked vp vnto heauen, his wit and diſcretion was reſtored, his beautie and faſhion renewed, and he reeſtabliſhed in his kingdome with as full power, and authoritie, as euer before. But theſe wonderfull alterations, in how little time were they wrought, when God tooke in Daniel 4.

hand to worke them? euen in a moment. So, in Egypt, God vndertooke to deliuer his people from *Pharaohs* cruell tyranny: but what armie had he for that conqueſt, and who ſhall
Exod. 7. 7. be captaine? *Moſes* and *Aaron*, two old men; the one eightie yeares of age, the other eightie and three; theſe muſt goe themſelues alone. But how were they furniſhed againſt *Pharaohs* reſiſtance, and to deliuer the Iſraelites perforce from his ſeruitude? *Aaron* muſt haue nothing, but he muſt ſpeake what *Moſes* bade him; and *Moſes* muſt carrie his ſhepheards ſtaffe: weake men, and weake meanes, one would thinke, to make an aſſault vpon ſo great a king. If a carnall man had ſeen theſe two going againſt *Pharaoh*, and thinking to ſet the Iſraelites at libertie by ſtrong hand, he would haue iudged, that Iſrael ſhould haue bene in ſlauerie vntill this day, vnleſſe there had bene better helps then theſe, for their deliuerance: but God taking in hand to worke by theſe meanes, we ſee of what power and force that ſtaffe was; that when *Moſes* had held it vp, it brought ſuch plagues vpon *Pharaoh*, and all Egypt, that all the Kings in the world could not haue vexed and troubled him more, with all their power. He neuer ſhooke his ſtaffe in vaine, but ſtill ſome notable plague followed that vexed the whole land. With this ſtaffe he ſtrake the waters, and they were turned into bloud; he held vp his ſtaffe towards heauen, and there came Graſhoppers, Flies and thunder; and when he had wounded the land by any of theſe plagues, he could as eaſily cure them, and in as little ſpace. One word vnto God by *Moſes*, made all whole againe.

So, for our redemption; a poore Virgins Sonne, that was
Eſay. 53. deſpiſed and reiected of men, that had no wealth nor authoritie in the world; nay, had not ſo much as an houſe to put his head in; he muſt come and be brought foorth before a Iudge, and there be condemned, ſcourged, mocked, ſpitted on, crowned with thornes, and at length muſt be carried away, and hanged vpon a Croſſe, and beare the paines and anguiſh of Gods curſe, in his ſoule, vpon the Croſſe: and by theſe meanes God muſt be ſet at peace with man, a perfect reconciliation made, and all former ſinnes, and enmitie,

betwixt

betwixt God and man, put away. This greateſt worke that euer was done, (when heauen was purchaſed for man, ſinners made iuſt before God, and miſerable men of the earth had the right of an immortall kingdome in heauen beſtowed vpon them) was brought to paſſe, and fully effected by theſe meanes, that (to mans reaſon) of all things ſeemed the moſt vnlikely to bring it to paſſe, being a matter of ſuch wonder and difficultie.

And ſo at the reſurrection, what great changes ſhall there be wrought in the twinkling of an eie? Thoſe that haue lien in the duſt, rotten ſome thouſands of yeares, ſhall be raiſed from their graues, made aliue and ſtand on their feete: And that body, which when it was in the beſt eſtate before, was ſubiect to paine, and all kinde of miſerie, and euen death it ſelfe, and ſince that time had bene turned into duſt, deuoured of wormes, and as it might ſeeme, brought to nothing, ſhall in a moment (if it be the body of a faithfull Chriſtian) be freed from mortality, from being ſubiect to diſeaſes or any affliction, and ſhall be made immortall, and incorruptible, and like to Chriſt Ieſus in glorie. So wonderfull we ſee be the workes of God; ſo mightie he is, and ſo full of power that in the ſhorteſt time, and by thoſe that ſeeme the weakeſt meanes, he can bring to paſſe the moſt glorious effects that can be.

Vſe 1. An excellent comfort for Gods ſeruants in any diſtreſſe.

This then (if we often meditate vpon it) will ſerue wonderfully for the comfort of all thoſe children of God, whoſe caſe is ſo grieuous, intangled with ſo many perplexities, oppreſſed with ſuch ruines both of body and eſtate, as they thinke it impoſſible to get out, and to be repaired againe, or at leaſt, that it will be a long time firſt. For, if we could but beleeue Gods almightie power, all things are poſſible to God, and all things are poſſible to the beleeuer. It maketh no matter what the diſeaſe be, ſo God be the Phyſitian; it skilleth not what diſtreſſe a man be in, ſo God take in hand to helpe him. He can as ſoone cure the deadlieſt wound, as the ſmalleſt ſcarre, and bring one out of the greateſt miſerie with no meanes, as well as out of the leaſt miſerie, with all meanes. Oh, but I am poore, owe much, and haue nothing

Mar. 9. 23.

to pay. No matter: So was the Prophets wife; yet the little
2 Kings 4. oyle in the cruſe held out to fill ſo many empty veſſells, that ſhe was reſtored, and made in better eſtate then euer before. It is not to the purpoſe, how weake our meanes be, and how great our ruines be, ſo that the great and ſtrong God put to his hand to helpe. No man was euer more deiected then *Nebuchadnezzar*, brought from a king, to be worſe then a begger, from a palace to the briers and buſhes, from princely robes to extreme nakedneſſe, from ruling ouer men, to be ranging among wilde beaſts; and yet none in a leſſe time, and by leſſe meanes, aduanced to an higher outward eſtate then he. And as God worketh beyond all likelihood for the outward eſtate of men: ſo doth he much more wonderfully for the ſoules of his ſeruants. Though there be great ſinnes, hideous darkneſſe of minde, and hardneſſe of heart, peruerſnes in will, diſorder and rebellion in all the affections: yet, if we can cry to God, and poure out our ſoules and teares before him: then, though we were as farre ouerwhelmed with miſerie, as was *Ionas* with the waues of the Sea: yea, though we were buried in the ſhadow of death, as he was in the whales belly; yet God will heare and helpe vs, as he did him. Though we were ſhut vp in a dungeon, tied with many chaines, and oppreſſed with many ſins; yet, if then we crie vnto the Lord in our trouble, he will deliuer vs our of diſtreſſe, and he will breake the gates of braſſe, and burſt the barres of yron aſunder: Pſal. 107. 13. There is not the leaſt ſinne or miſerie, but it would be too hard for vs, if we had nothing but our owne ſtrength to helpe vs. And there is not the greateſt ſinne or miſerie that ſhall hurt vs, or preuaile ouer vs, if we haue the ſtrength and power of God to hold vs vp. Therefore Chriſtians ſhould take comfort in their afflictions. Can God raiſe vp the bodie, when it is dead in the graue, and glorifie it when it is rotten in the earth? and can he not raiſe one out of ſome debt or miſerie of his eſtate? Oh, but then he loueth the body. And doth he not loue it as well now? Nay, God vſeth his infinite power now, for the helpe and preſeruation of his children, as he will vſe it then for their glorification. If we cannot beleeue that God can helpe vs now, how ſhall we

ſay,

ſay, we beleeue he will raiſe our rotten bodies out of the graue, ſith we haue the ſame power and promiſe for the one as well as for the other? Therefore it is a great fault & ſhame for Chriſtians to ſit downe diſcouraged. Is Gods power leſſened? Is his hand ſhortned? hath not he ſaid that he will not faile vs, nor forſake vs? and that a little that the righteous hath, is better then all the great riches of the wicked? Gods bleſſing can doe more then all wealth: and he alone is better to vs, then if we had all the world without him. Eſay 58.1. Hebr.13.5. Pſal.37.16.

This ſerueth likewiſe for the terrour of wicked men. God can as eaſily ſet heauen and earth on fire, and bring them to nothing, and that in as little ſpace as he made them of nothing: then much more can he bring to deſtruction baſe ſinners, notwithſtanding all their worldly helpes, if he be their aduerſarie, as indeed he is a profeſſed enemy to all proud and wilfull ſinners. Vſe 2.

They flatter themſelues, it ſhall be well with them, becauſe they be vnderlaid with wealth, ſupported with friends, mounded and fenced with policy: but how ſtands the matter betwixt God and them? are they his inheritance? is he reconciled vnto them? Nay (though they will not in word ſay ſo, yet their life proclaimeth it) they doe not greatly care for his fauour; for they ſpare not to breake his Law vpon any ſmall occaſion; ſurely then let them know, that they are in no ſafetie; God can pull vp their defence, and pull away their props and ſupports. He can as eaſily bring a rich man to hell, as a poore: and as ſoone ouerthrow the eſtate, & damne the ſoule of the greateſt prince, if he be naught, as of the baſeſt begger. Therefore thoſe, that leauing God, leane to worldly props, ſhew that they little beleeue the power of God, and little thinke of the creation of the world. Thus much for the example of God. Now the laſt reaſon is drawne from the end of the Sabbath (namely, that God hath conſecrated it to bring a bleſſing on the keepers of it) in theſe words.

Where.

Wherefore the Lord bleſſed the ſeuenth day, and hallowed it.

HEre God ſheweth, that if none of the former reaſons will preuaile with vs, yet we ſhould be moued with our owne benefit to ſanctifie the Sabbath. For nothing is more auaileable to bring a bleſſing on ſoule and body, then the religious keeping of the Lords day. For God hath appointed it to the end that he might haue occaſion to communicate his goodneſſe to the diligent obſeruers of it. For ſo it is meant, when he ſaith, the Lord ſanctified the ſeuenth day, that is, he ſet it apart for his owne vſe, and bleſſed it, that is, appointed it for a meanes of bleſſing to all that faithfully obſerue it.

Doctrine. The way to get true bleſſednes, is to ſanctifie the Sabbath.

From hence we may learne, that the religious keeping of the Sabbath, is a very ſpeciall meanes to get true bleſſedneſſe. One reaſon is, becauſe God hath ſanctified it to this end. As Iſay 56.4.5.6. where the Lord promiſeth many ſingular graces to all that ſanctifie his Sabbath, of what nation or condition ſoeuer they be. He ſhall haue his heart filled full of ſpirituall ioy; God will giue him the ſpirit of prayer, and heare his prayer; God will giue him abilitie to ſerue him, and accept and reward his ſeruice. And Iſay 58.13.14. If one will keepe himſelfe from polluting Gods holy Sabbath, and obſerue it carefully, then he ſhall delight in the Lord, that is, God will ſo ſhew his fauour and loue to his ſoule, as he ſhall be ioyfull in God: ſo bleſſe his heart and conſcience, as that he ſhall feele that God is his God, loueth him, and careth for him, ſo that he ſhall be glad and reioyce in this, and finde Gods bleſſing vpon him, both in heauenly and earthly things, for the mouth of the Lord hath ſpoken it. What-euer fleſh and bloud obiect, yet we haue the ſure promiſe of God, which ſhall be found true and faithfull. So Iere. 17.24. the Prophet hauing fore-told the deſtruction of Ieruſalem, preſcribeth a preſeruatiue to them; which, if they would take, as yet their caſe was curable, and that would helpe all: namely, to forbeare their worldly buſineſſe on the Sabbath, and to doe the workes of the Lord; and then they ſhall enioy their Citie, their

their houſes and their wealth, with all proſperity and abundance. So that we ſee, that for ſoule and body, Gods promiſe is, that the ſanctifying of the Sabbath will bring comfort and happineſſe to both.

Contrariwiſe, if we be negligent and careleſſe of the Lords day, we draw his curſes vpon our owne heads: as Exodus 31 12. &c. where God commandeth them, that they ſhould abſtaine from all workes, and keepe it holy: for if they did worke, euen in making garments, and things for the Temple, which ſeemed to pertaine to God, (much more in things of their owne) this euill would follow, they ſhould die the death; this is the puniſhment of polluting the Sabbath, to be inflicted vpon the bodies; and this God doth execute daily euen among vs. For though the law of the land taketh not hold on ſuch perſons, to put them to death; yet God many times giueth them ouer to commit ſome ſinne which deſerueth death by mans law. And the firſt cauſe of all, and that at which God ſtriketh, and which their owne ſoules feele moſt heauy (as appeareth by their daily complaints, when they are brought to execution) is, that they neuer regarded the Sabbath, neither had care to heare Gods word, and to ſpend the day in duties of Religion, and in prayer, but followed after vanitie, and their owne luſts; and therefore God iuſtly puniſheth their impietie againſt the firſt Table, by giuing them vp to commit ſuch vnrighteouſneſſe againſt the ſecond. And though the Miniſter cannot excommunicate them, and caſt them out of the Congregation, yet God excommunicates them, that in their ſoules they are cut off from the Church; they haue no life of grace, no fruite or working of the Word and Sacraments, more then of an idle tale, or humane ſtorie: no grace wrought by the meanes; no death of ſinne, no hope nor deſire of heauen; but are dead in ſinne while they liue in the fleſh. They may ſay indeede, and ſay true, that the obſeruation of the Lords day is tedious vnto them, that they can ſee no good by the exerciſes thereof, they be ſo vnpleaſant, and ſo vnprofitable to them. They haue no benefit thereby. But why is this? Not becauſe Gods ordinance wanteth force and vertue, but becauſe they want

The dangers that Sabbath breakers run into.

reuerence

reuerence and conſcience, and being wicked, contemne it. Therefore their ſoules be cut off, their hearts hardened: and thus in ſtead of receiuing the bleſſings, which God hath promiſed to the keepers of the Sabbath, they are plagued with the iudgements which he hath threatned againſt the tranſgreſſors of it. Alſo Ier. 17. 27. he ſaith, if they pollute his Sabbath, he will kindle a fire in their houſes, that ſhall not be quenched. For their outward eſtate they be no gainers that breake the Sabbath: for God will either conſume their goods with fire, or ſend a curſe, which like an vnquenchable flame ſhall deuoure all their ſubſtance. So that, if we would not be guiltie of death, and haue our ſoules cut off from communion with Chriſt and his Church, and our goods alſo conſumed and brought to nothing by the vengeance of God, then let vs keepe his Sabbath holy, and beſtow it in holy exerciſes. Sith therefore God doth promiſe a bleſſing vpon thoſe that ſanctifie his Sabbath, that they ſhall thriue in the Lords houſe, and in religion, and in other worldly matters, ſo farre as may ſtand with true proſperitie: Sith he hath ſpoken this, and that muſt ſtand which goeth out of his mouth; therefore

Vſe 1. it is for their comfort who faithfully keepe the Sabbath, that the bleſſing of God ſhall attend vpon them, whether they haue little or much. If they haue abundance, the abundance ſhall be for their good, to be more abundant in good works; and if they haue but from hand to mouth, God will prouide, that yet they ſhall not want neceſſarie things, but he that brings the day, will bring food and maintenance for the day; ſo that he needs not to care for to morrow, but let him caſt his care vpon God, whoſe truth it concerneth to care for him. And this they are ſure of, that they ſhall haue a ſoft heart, and a quiet conſcience, and ſhall receiue comfort from Gods promiſes. And if one thriue in Gods houſe, he need not feare, nor doubt how he ſhall do in his owne houſe. One may know how he ſhall ſpeed at home, by looking how he ſerueth God in the Church. If he keepe an holy reſt, with an holy heart, he ſhall haue reſt to his ſoule, peace and ioy to his conſcience, and be ſet in ſo ſure an outward eſtate, as that nothing ſhall befall him for his hurt.

But

But then, if one will haue this bleſſing, he muſt keep theſe three rules. Firſt, let him make it a delight to keep the Lords day, and his ioy to doe the workes of the Sabbath; let him long for it before it cometh, and be glad when it cometh: becauſe it doth free him from al worldly cares and thoughts, and then he hath a commandement more eſpecially, to caſt his cares vpon God, and not to trouble himſelfe at all with them. And ſo he ſaith in Eſay, 58.13. *Call it a delight to conſecrate it to the Lord*; that is, take you as much delight in doing the exerciſes of Religion, as many doe in the workes of their callings or recreation, and alſo much more: for they be more eaſie, comfortable, and profitable by farre. We muſt come as hungry to the houſe of God, and with as good an appetite, as to our dinner or ſupper at home: For God keepeth the beſt houſe: he maketh the beſt cheare, if we can bring a good ſtomacke to the bread of life, that he breaketh vnto vs. But if one be loath to come, and muſt be drawne as a Beare to the ſtake, let him make account that the Preacher will bait him, and trouble his conſcience; for comfort he can looke for none. Therefore, if we would haue bleſſing by the Sabbath, let vs keep it cheerefully, knowing that God loueth a chearefull giuer. 1 Rules to be kept of thoſe that expect a bleſſing for keeping the Sabbath. 2 Cor. 9.7.

Secondly, one muſt labour to do all the duties of the Sabbath, both thoſe that muſt be done before the Sermon, and thoſe that muſt be done after: Let no ordinance eſcape vndone: vſe meditation on Gods word and works, hearing, reading, praying, ſinging Pſalmes, conference, works of mercie, and of euery thing ſomething, ſo far as we haue abilitie and opportunitie. But if we will performe them remiſſely, and by peeces, doing this, and leauing that vndone: either vſing no preparation before, or making no application after: eyther no publike, or no priuate prayer, then (it may be) one ſhall finde ſome bleſſings; but, the fewer of theſe he performeth, the fewer bleſſings he ſhall haue. He that doth the works of Gods ſeruice by halues, ſhall (and it is iuſt he ſhould) find the comfort and benefite of them by halues. 2

Thirdly, as one muſt doe all the duties, and that with delight, chearefully; ſo, he muſt keep the whole day; he muſt doe

doe all the duties, and alſo ſpend all the time in theſe duties, he muſt continue from the beginning to the ending. As Pſal. 92. 2. *To declare Gods louing kindneſſe in the morning, and his truth at night.* So that the Sabbath muſt be ſpent, both morning, night, and all the day, in holy duties. One muſt forbeare worldly buſineſſe, yea worldly thoughts, the whole 24 houres; for if we giue our thoughts libertie to runne after the matters of the world in the night, we breake the Sabbath in part. And here many faile; that out of the Church will be talking with their neighbours, and muſing with themſelues about earthly affaires, & thinke they haue made a good hand, if they ſpend the moſt part of the day, till after the euening exerciſe, in workes of religion, and then they make no queſtion to take their recreation, or to go about their buſineſſe, if occaſion be. But he that commandeth to keepe it in the Church, biddeth vs keepe it in the houſe; as to heare him, and to ſpeake to him in publike, ſo to ſpeake to him out of our hearts in priuate: and not to giue our ſelues leaue to thinke the leaſt thought of any worldly buſineſſe. Now then, if we ſeeme to make conſcience of the Sabbath, and yet do want that bleſſing which we looke for, let vs looke to our ſelues, and we ſhall ſee that we are halting in ſome one of theſe: either we keepe the Sabbath lumpiſhly and heauily, that it ſeemeth as a tedious burthen to vs; or elſe we doe ſome one or two duties, and leaue the reſt vndone: or laſtly, if we doe all the duties that are to be done, and that chearefully, we are wanting herein, that we obſerue not the whole day, but keep ſome part of it from God to our ſelues. And accordingly, as any man cometh ſhort in any of theſe duties, ſo he cometh ſhort of the fruit and bleſſing promiſed to the keepers of the Sabbath. But if one labour with ioy to do all the duties of the Sabbath the whole day, he ſhall finde in his owne ſoule, that it is in truth a day of bleſſing, and brings more ioy and comfort, yea and a greater bleſſing with it, then all the weeke beſides. And ſo much for this fourth Commandement, of the Sabbath.

The fift Commandement.

Exod. 20.12. *Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.*

HItherto the duties of pietie to God, out of the first Table, haue beene handled. Now follow the Commandements of the second Table, concerning the duties of righteousnesse towards our neighbour. This is the first commandement of the second Table, vpon which all the rest doe depend. As in the first Table, the keeping of all the Commandements following, dependeth on the keeping of the first: so here, if this first Commandement were well obserued, both of superiours, inferiours, and equalls, there could be no disorder against any of the Commandements following. For all disorders in the other, do flow from hence, that either superiours are negligent in performing their duties of gouerning: or else inferiours are proud and stubburne, and refuse to obey their superiors: or equals be enuious or ambitious betweene themselues. The summe of the Commandement, is to shew, what duties we owe one to another, in respect of their and our place and calling. The words containe a commandement, and the reason of it. The commandement in these words, *Honour thy father and mother*. The reason in these words following, *That thy dayes may be long in the land which the Lord thy God giueth thee.* To honour here, is to regard and reuerence in heart, and to performe all outward duties. (*Father*) vnder this word are contained all superiors in what place soeuer set aboue vs. From this word (*honour*) is to be gathered the first generall doctrine of the fift Commandement, *viz.* that all duties are to be performed to our superiors, with such honor as is meet for them, which the words themselues doe

Doctrina. Al due honor is to be giuen to our superiours.

doe plainely teach. If we would teſtifie our owne loue and ſubiection to them; if we would haue our ſeruices comfortable to them, and acceptable to God: then let it appeare, that we are not drawne to them by compulſion, but led by conſcience, with due regard of their perſons, and the place wherin God hath ſet them. When *Ioſeph* was to giue maintenance to his father, and his whole familie, he neither did it with arrogancie in reſpect of his owne abilitie and greatneſſe, nor with diſcontentment at the charges he was put to: but ſo miniſtred to *Iacobs* neceſſity, as that he detracted nothing from his reputation. Notwithſtanding his great dignitie and preferment, he did relieue his father with as great humilitie and reuerence, as he would haue receiued reliefe at his hands, if he had beene caſt vpon his finding. And ſo for ſeruants: The Apoſtle requireth them, 1. Timothy 6. 1. not only to doe their maiſters worke, but alſo to honour them in behauiour, and to account them worthie of all honour in their hearts. For they could not ſhew contempt to their Gouernours, without diſhonour to religion. If *Peters* counſell had beene good for Chriſt to follow, as it was not; yet he is much to be blamed for the maner of it, in that he deliuered it to his Maſter with
Matth. 16. 22. ſo bold and vnreuerent a rebuke. And for the dutifulneſſe of a ſubiect, we haue a worthy preſident in *Nathan*: who when he came to *Dauid*, to offer his counſell vnto him, for the benefite of his kingdome and poſteritie, made obeiſance to the King downe to the ground, 1. Kings 1. 23. He yeelded him as much reuerence coming to do him good, as he would haue done, if he had ſought preferment at his hands. And the contrary wat found in *Ioab*; who indeed aduiſed *Dauid* to that which was expedient to be done *viz.* that he ſhould ſhew himſelfe chearefull to his people, that fought for him, but
1 Sam. 19. 5. 6 with ſuch contumelious taunts, and iniurious and falſe accuſations, as that no thanke was due to him for his ſeruice. It is
1 Pet. 2. 17. required of vs, that we ſhould honour all men, euen inferiors,
1 Tim. 5. 3. as wiues, and widdowes, in doing them good, without their diſgrace: and therefore much more is it due to our gouernors and rulers.

Vſe. This ſerueth for the reproofe of many ſeruants and children

dren, that depriue themſelues of all the commendation of their obedience. For if they frame themſelues to be officious in one thing, they will allow themſelues to be offenſiue in many other. For, either they grow to be murmurers, if their turnes be not ſerued to their liking (and ſo depraue their maſters or parents,) or elſe maſterfull and arrogant, and will endure no admonition, nor receiue any reproofe or direction. The ſame fault is alſo to be found in diuerſe wiues, who though they be frugall and thriftie, and ſo helpe to increaſe their husbands wealth; yet, they peruert, and corrupt all their actions, either with boaſting, or vpbraiding, or publiſhing their infirmities, or other diſtempers; that many times they bring more vexation to the heart of their husbands by their paſſions, then helpe to their eſtate with all their induſtrie. So dealt *Zippora* with *Moſes*; ſhe helped him indeed to ſaue his life by circumciſing his ſonne, which himſelfe in extremitie of ſickeneſſe was not able to performe: but then ſhe rates him, and inueighs againſt him, calls him a bloody husband, and caſts the fore-skinne of her ſonne at his feet. Exod. 4.25.

Thy Father.

THis is the firſt reaſon, whereby God would mooue inferiours to obey; Becauſe he is thy Father. In that God maketh this his reaſon, why the child ſhould obey his father, becauſe he is his father, we gather this doctrine; That the chiefe motiue to obey ſuperiours, muſt be the particular iuriſdiction, which God hath giuen them ouer vs, and that ſpeciall bond, whereby he hath tied vs vnto them. If God haue made him the inſtrument of thy life and maintenance, and ſet him ouer thee, thou muſt for this cauſe performe all duties of honour vnto him. So in the *Prouerbs*, *Honour thy father that begat thee, and thy mother that bare thee*. As if he ſhould ſay, honour thy parents, and be dutifull vnto them, not becauſe they be rich, or in great place, nor for any reſpect ſo much as this, becauſe they be thy parents: Be thy father and mother how euer rich or poore, thou muſt be obedient. So the Apoſtle ſpeaketh to wiues, *Wiues obey your owne husbands*, Ephe. 5.22.

vſing this as a reaſon; becauſe they be your husbands. If God haue appointed them to be your heads and gouernours, you muſt ſubmit your ſelues to them for this cauſe; and in obedience to the commandement. How ſoeuer they be otherwiſe froward and fooliſh, if they be yours: then you muſt performe your duty to them.

So for ſeruants; the point is not, whether he be a poore man or a rich, a ſimple man and ignorant, or wiſe and diſcreete, in whoſe ſeruice they liue: but, is he thy maſter? hath God made him thy gouernour? Then, for the time that thou art his ſeruant, he ſtands in the place of Chriſt vnto thee, being of his familie: and is to be obeyed, as if he were the moſt wiſe and honourable in the world.

Vſe 1. Parents poor eſtate is no warrant for children to be vndutifull.

The vſe of this, is to confute thoſe wretched and miſerable children, that take occaſion to be vndutifull, becauſe their parents be poore and low, in diſgrace, and ſmall account among men. But, be they ſo? Then the childe ought ſo much the more to honour them, or elſe he addeth affliction to the afflicted. The more they be diſcomforted by others, the more need they had to be comforted by their owne. Therefore, ſo farre ſhould we be from contemning our parents, becauſe they be low and afflicted, as that we ſhould rather yeelde more reuerence and honour to them, that we may be a comfort and reliefe to them in their trouble. For, for the childe to honour his parents, when all the world honoureth them, and hath them in account; and to be dutifull then, when they can either reward his obedience, or puniſh his contempt, is no triall of his reuerence to God, or them. For then it may be he doth it, either vpon conſtraint, becauſe he dare doe no other: or vpon a baſe minde, becauſe he longs and gapes after his fathers wealth, more then for conſcience to Gods Commandement. But then the obedience is moſt ſound, and moſt acceptable to God, when there be feweſt worldly meanes to prouoke vs vnto it. So, for the wife, or ſeruant to ſay, O, had I an husband, or maiſter of ſuch great account, of ſuch gifts and wiſedome, that could promote and reward me, then I could willingly frame to obedience. Nay, you would not. For, he that is not faithfull in the leaſt, will not be faithfull

2 Cor. 12. 23.

faithfull in the greateſt. And if you did, yet God accounts not of that ſubiection and reuerence, which proceedeth not from conſcience of his commandement, but from hope of ſome outward reward. Therefore it is our duty, not ſo much to trouble our ſelues in enquiring what heads other haue, as to labour to make the beſt vſe of our owne. For, this we ſee in the naturall body, that if a man haue a head ſubiect to diſeaſes, and full of infirmities, he will not therefore abuſe and contemne it: but he thinks, this is my head, which God hath giuen me; and therefore I muſt not make it worſe by ill vſage, but ſtriue to make it better by all meanes I can. O, but ſay they, other children haue better parents, which be more carefull of them. But let them turne backe a little, and examine their owne wayes. Others, you ſay, haue better parents. True, but looke you to your ſelfe likewiſe, and thinke on the other ſide; haue not other parents alſo better children, more dutifull and obedient, and more vertuous euerie way then you be? put theſe together now, and thy mouth wil ſoon be ſtopped. So the wife; Other husbands are more kinde, louing, and better to their wiues. But if you ſtand ſo much in examining his goodneſſe by other mens, you will driue him to trie your goodneſſe with other womens. Be not there many wiues more ſubiect to their husbands, more quiet and meeke, and that goe farre beyond your ſelfe in many graces? So that in ſuch obiections, let inferiours looke to their owne faults, as well as to anothers; and they ſhall not finde great cauſe to complaine. O, but he faileth in doing his dutie to me: yea, but God faileth not in commanding you to doe your duty to him. If you be a Chriſtian, then Gods commandement muſt be the rule of your obedience, and not the dealing of others with you. Therefore this doth iuſtly reproue their ſhameleſſe impudencie, that, if their parents grow old, or impotent, or poore, then they thinke they may take libertie to caſt off the yoake of ſubiection, and grow ſtubborne. As who ſhould ſay, that age, or pouertie, or ſuch like things, could cut off the nature of a parent, and take away the authoritie of a ſuperiour, and that outward things ſhould haue the chiefe account, and Gods commandement

Vſe 1.

Pro. 2. be least of all regarded. This likewise may serue for comfort to those gouernours, that are in a poorer and lower condition; That God hath allotted vnto them as much honour in their places, as to the greatest Prince in the world. For the poore man is as well the head of his wife, as the King is the head of the Queene. And the meanest parents and maisters are as much to be accounted of in their families, as if they had all the wealth in the world. Therefore they should beare their pouertie so much the more patiently, because no pouertie or lowneſſe of their estate, can giue licence to their inferiours, to esteeme any whit the worse of them: and if the inferiours doe for this cause despise them, they sinne against God, and doe iniurie vnto them, and God will be reuenged of them accordingly. So much for this, that God biddeth the child honour his owne father, howsoeuer matters stand in regard of his estate and condition of life.

Honour thy father and mother.

THe duties required of the naturall child, in these words, are comprehended vnder these three heads; reuerence, obedience, and thankefulnesse: This reuerence, which is first required, must be both inward and outward, in the heart, and in the behauiour. And if one pretend the inward reuerence, and shew it not outwardly, this is but dissembling and falsehood, for it cannot be within, but it will shew it selfe without; so that it must be both inward in the heart, and outward in the carriage of our bodie. The inward is commanded in Leuiticus, chap. 19. verse 3. *Ye shall feare euery man his mother and father, and keepe my Sabbaths.* In these words God commands the substance of the whole Law, both in the first and second Table: and for the second Table he begins with the first Commandement of it. *Feare euerie man his mother.* One would haue thought he should haue begun with the father: but, though more be due vnto him, yet because it is a greater note of truth to performe it to the mother (by reason that her infirmities, whereto she is more subiect, make her more subiect to contempt, and for her indulgencie, commonly the mother

mother doth leſſe expect this at her childes hand:) therefore God begins there, where obedience is beſt tried, and ſaith, *Feare thy mother and thy father*. And then for the firſt Table, he ſets downe the laſt Commandement of it, *Keepe my Sabbaths*. And whoſoeuer is carefull in the firſt Table, conſcionably to keepe the Sabbath, and in the ſecond, to keep the fift Commandement in duty to ſuperiors, he ſhall be ſure to hold out in all the other Cõmandements. So that reuerence of the heart is required of children. The ſecond branch of reuerence is in the outward behauiour; as in bowing to them, in ſtanding bare, and putting off before them, in an humble and lowly countenance and behauiour, when the parents ſpeake to them, or they vnto their parents. And this the example of *Ioſeph* ſheweth, Geneſis 48. He was a great Prince, and his father of meane condition, and liued at his finding; he had his ſight, and his father with age was blinde, and therefore could not ſee what dutie his ſonne performed to him: yet, when he comes to his poore blinde father, he boweth to the ground, and behaueth himſelfe as humbly, as if his father had bene a mighty man, and had his ſight as perfectly, as euer in his life before; becauſe he knew, that neither his fathers pouerty, nor blindeneſſe could ſet him free from the charge of God. Therefore he being a Prince, is as dutifull, in reuerent behauiour to his father a poore man, as if his father had bene a Prince, and he a poore man: for the outward eſtate did not mooue him ſo much, as the conſcience and regard of his dutie, which (he knew) was nothing to be leſſened in reſpect of his fathers preſent eſtate and condition. So King *Salomon*, when his mother came vnto him, ſitting on his Throne, he roſe vp from his Throne, and bowed himſelfe vnto her, and cauſed a ſeate to be ſet for her, that ſhe might ſit at his right hand. For he would haue all his people know, that though he was as wiſe and as rich a King (and that of Gods gracious appoynting) as euer was: yet this his greatneſſe did nothing diminiſh his mothers ſuperioritie, nor his reuerent carriage toward her.

This ſerueth to reprooue thoſe vngracious and wretched children, that reuerence not their parents in heart, but con- *Pſal.*

temne them, and thinke baſely of them; and not contenting themſelues with this inward vndutifulneſſe, ſhew it further, by rough words, by froward countenance, by vnreuerent and vnfit actions. And many grow ſo familiar with their parents, as one that had not knowne them, ſeeing their behauiour, would rather thinke them to be neighbour and neighbour, then father and ſonne: ſo vnreuerently, and vndutifully doe they behaue themſelues, without any outward tokens of reuerence. And indeede, what doe the froward ſpeeches and lookes of many children proclaime, but that they haue no feare of God in their hearts, no righteouſneſſe in their hands, nor any regard of the duties of the firſt or ſecond Table? If euer theſe perſons liue to haue children, and God do not in iuſtice cut them off ſooner, they are like to finde, that their children will reuenge their fathers wrongs into their boſome, and be as readie to deſpiſe them, and carrie themſelues as vnreuerently to them, as euer they were to doe it to their parents.

Obedience of children to their parents.

The next dutie is obedience, which is commanded, Coloſ. 3.20. *Children obey your parents.* And he addes a reaſon, *For this is pleaſing to God.* It is not onely a ioyfull thing to the parents themſelues, that the children ſhould obey their commandements; but that wherein God taketh great delight, and is well pleaſed with. And on the contrarie, it doth not onely grieue the parents, that children be ſtubborne and rebellious, but it offendeth Gods Maieſtie alſo, and grieueth his Spirit.

Now the things wherein children muſt obey their parents, are eſpecially theſe. Firſt, in doing the things which they command, and performing that which they ſet them about (though it be neuer ſo baſe and painefull to be done) ſo farre as their ſtrength will permit. For, though ſome children may thinke, This worke is vnbeſeeming my worth, (for as euery one is more proud and idle, ſo he hath a greater conceit of himſelfe: and as he is more contemptible, ſo he hath a higher imagination of his owne excellencie) yet that may not excuſe him. Is it too baſe for you? But did your father or mother command it? and refraine you to doe it?

Then

Then you are a baſe and proud perſon, that make more account of your owne will, then of Gods Commandement; for ſo ſoone as the father hath commanded it, being a thing lawfull, Gods ſtampe is ſet vpon it, and it carrieth the print of Gods Commandement: and he that thinketh himſelfe too good to doe it, thinketh himſelfe too good to obey God. This will not ſerue the turne then; It is a contemptible thing in the world, and men will mocke me. But are you a Chriſtian, and haue you not learned ſo much to denie the world, as to preferre Gods will, before the contempt and reproach of men? and were it not better for you that the world ſhould ſpeake euill of you vniuſtly, for well doing, then that God ſhould iuſtly plague you for ill doing? An example of this obedience we haue in *Iſaac*, who yeelded to his fathers commandement ſo farre, as to reſigne himſelfe to be ſacrificed, and bound, and laid on the wood, and burnt; becauſe his father (being a Prophet) had warrant ſo to doe, and could ſhew vnto him the Commandement of God, to prooue it a lawfull thing which he did, and it was his duty to obey. If he had not ſeene Gods Commandement, *Abraham* had gone beyond his commiſſion, (for it had beene wilfull murder) and he ought not to haue obeyed. But when the thing was lawfull, *Iſaac* was bound to ſubmit himſelfe, euen vnto death. So Chriſt was obedient to his Father, in that which (of all other things) was moſt painfull and ignominious. For what burthen more contemptible then the burthen of our ſinnes, and to be hanged on the Croſſe, mocked, buffetted, and ſpet vpon? And what more painefull, then to vndergoe the curſe and wrath of God? Yet, ſith his Father would haue him ſuffer all this, he would not ſtand with him therein, but willingly ſubmitted himſelfe thereunto; ſo alſo to his earthly parents, Luke chapter 2. and the 51. verſe: *He went to Nazareth, and was obedient to them*. So that, if the thing be lawfull, though it be a thing of no credit, and of much paine, yet being the fathers commandement, it is Gods Commandement, and the childe muſt obey. And by how much the thing is more baſe and contemptible, and more hard and painefull, by ſo much he is a better childe, and ſhall haue a greater reward.

Geneſis 22.

Malac. 3.17. Christian children are their fathers seruants.

ward. For in matters that be easie and pleasing, he doth many times serue himselfe; now a good childe should serue his father. For euerie Christian childe must be his fathers seruant, but he that is vndutifull and stubborne, is a rebell against God. And as in other matters the parents are to be obeyed, so especially in marriage. As *Isaac*, being a man of discretion of fortie yeares old, would not once goe about to take a wife for himselfe, but was content to stand to his fathers chusing. And *Iacob* would not dispose of himselfe in marriage, vntill *Isaac* and *Iacob* had consulted vpon the matter, and directed him where, and amongst whom, he should chuse his wife. *Ruth* being but a daughter in law, yet would not be at her owne disposition, to take what husband liked her best, but was willing to be disposed by *Naomi* in her marriage. Though *Ismael* was a sinfull man, and iustly excommunicated from his fathers houses; yet verie nature and ordinarie ciuilitie made him submit himselfe to his mother for the choise of his wife, when he could not haue his fathers direction. Therefore children must giue this honour to their parents, to thinke them wiser and better able to prouide for them then themselues. And as in matters lesse weightie, so especially to take their counsell and be directed by them in this great matter, that so nearely concernes their estate.

Children must obey their parents in marriage.

Genes. 21.21.

A second thing wherein children must obey their parents, is, in quiet and patient bearing their admonitions and correction. As is often said in the Prouerbs, *Despise not the correction of thy father, nor contemne the admonition of thy mother.* Set not lightly by them, but weigh them and consider them well in thine heart. Therefore the childe is bound to obey his parents, not onely in doing the things commanded, but also in suffering their rebukes and chasticements: first, because it is a dutie lying vpon the soule of the father, and commanded vnto him from God, to correct and instruct his children. And secondly, because it is a token of his fathers loue to him: For, *He that spareth the rod, hateth the childe: but he that loueth him, correcteth him betime.* And likewise correction is a meanes of their saluation, and keepes them from hell:

Prouer. 13.1. 15.5.

Prou. 13.24.

For

For, *foolishnesse is bound to the heart of the childe.* It is tied there as with a cord, or rather chained so, that nothing will make a separation, but the rodde of correction; that will part them. And he that is not corrected, is a foole, and so is like still to continue. Because then it is the fathers duty, and a testimonie of his loue, and a meanes of the childes owne good, he must suffer it patiently, and humbly: and not onely so, but he must see that he profit by it, and make a good vse of it. For else he maketh his father take a great deale of paines, and vndergo much griefe, and all in vaine, and to no purpose; and so, not profiting by correction, is guiltie of contemning Gods ordinance. Prou. 22. 15.

This serues to reprooue such children as are sowre, and angrie at the admonition, or correction of their parents. And although they be fond and light-headed, and haue neyther experience nor knowledge; yet they thinke they know how to carrie themselues well enough, and scorne to be admonished, or told of a fault. But of such, that is verified which the Wise man saith, Prou. 26. *Seest thou a man wise in his owne eyes? there is more hope of a foole then of him.* And for these persons that swell thus at admonition, the best course that can be taken with them, is, to beate out that pride by sharpe correction. For this makes them so audacious, when words are giuen vnto them, because they haue not bene soundly and throughly chastised with blowes. *Vse 1.*

The third duty of children is thankefulnesse, and that consisteth especially in two things. The first is in relieuing their parents when they shall be in want. If the parent be blinde, the childe must be an eie vnto him. If he be lame, he must be a staffe to vphold him; If he stand in neede of any thing, the childe must (to his power) helpe and succour him. And this duty indeede, the very law of Nature doth require. For the father hath payed for it before hand, and it is but due debt. For when the childe was borne naked into the world, and could not helpe himselfe, and was without all friends, and could not so much as put one morsell of meate into his owne mouth, nor hang one ragge vpon his backe to keepe him warme, who pittied him? who relieued him? Were not the Thankfulnes.

the parents then in ſtead of all limmes vnto him? and had much care and feare for his ſake, before he came to this eſtate wherein he is now? And that he enioyeth any commodities of this life, or ſpirituall comfort of ſaluation it ſelfe, haue not they (in ſome ſort) beene meanes to procure it, as being the firſt inſtruments of his breath, and being? If he had neuer by them beene begotten and conceiued, how had he beene capable either of the benefites of this life, or of the hope of eternall life? and were not this ſhamefull ingratitude? were he not worſe then a beaſt, if he would not recompence all theſe kindneſſes, and pay ſo due a debt? So the holy Ghoſt commandeth children, 1. Tim. chap. 5. veiſe 4. that the children and nephews ſhould recompence the kindneſſe of their parents. So *Ioſeph* dealt with *Iacob*: when *Iacob* was in want, and he had plentie, when the father ſent money to buy corne, his ſonne would not take it, but gaue him corne freely. And whereas fiue yeares of famine were behinde, he ſent for him, and had great care to bring him thither; and hauing brought him, was ſo carefull to prouide for him, and to adminiſter to him whatſoeuer he had neede of, as that *Iacob* did neuer fare better, and with more eaſe in all the time of plentie, then he did when that part of the world was famiſhed for want of bread. For, before he muſt ſend to the market for it, and there he muſt buy it for his money: But now that he was come to *Ioſeph* in time of dearth, he needs not be at ſo great pains and coſt. For it is ſaid, *he did put meate into his mouth*, that is, he was as a good tender hearted nurſe, to his father and his fathers houſe; and as carefull that nothing ſhould be lacking to them, as the mother for the childe, that will euen lay her breaſt to her childes mouth. So *Ruth*, though ſhe were but *Naomies* daughter in law, yet now that *Naomies* yeares and ſtrength were ſpent, ſhe being young, tooke paines and trauelled for both. And when (beſides that which ſhe had gotten with her paines and labour) *Boaz* being a mercifull man, gaue her ſome victualls, ſhe would not deuoure all her ſelfe, but euen ſpared it from her owne belly for her mother: ſhe tooke onelie ſo much as was needfull to refreſh her owne body, and to ſtrengthen her in her trauell; the reſt ſhe reſe-

Geneſ. 47. 12.

ued

ued for her old mother in law, and knew well that it was better yoing folkes ſhould be pinched, then their old parents want any thing.

This ſerueth for a moſt iuſt reproofe of the vnnaturall diſpoſition of many vngracious children, that ſo long as the parents haue any thing to giue, and ſomething may be gotten by them, all that while they will be kinde and louing, and ſtriue who ſhall ſhew moſt dutie, and well is he that can get the old parents to him: but when once he is drawne drie, and they haue ſuckt all from him, then he is neglected of all, then euery day is a yeare till he be dead, then he is a burthen and a clog; then they exclaime, that he doth nothing but ſpend, and troubleth the familie. Such cruell and bitter words are heard oft times from the mouthes of wicked and vnnaturall children. This is a grieuous diſhonour, not to releeue the weake, diſtreſſed and helpleſſe parents. As Chriſt ſaith, Mat. 15.6. Thoſe that forbeare releeuing their parents, though they pretend to beſtow their liberality for the vſe of the Church, yet they diſhonour their parents. *Vſe.* Vnnaturall children reproued.

A ſecond dutie of thankefulneſſe, is to pray for their parents. As 1. Tim. chap. 2. he commands that prayer be made for all in authority. And if we muſt pray for thoſe that be further off in the Common-weale, then much more for thoſe that be nearer in the familie. Therefore this is a great fault in many, and to be greatly condemned, that can ſee their fathers faults, and ſpeake of them too much; but can neuer find time to fall downe before God, and beſeech him to heale their nature, and helpe them out of their ſinnes. Many haue liued a long time with their parents, yet cannot ſay that euer they ſent vp an hearty prayer to heauen for them: ſo vnkinde and vnthankefull be they.

Therefore it comes often to paſſe, by Gods iuſt iudgement, that they who haue failed in al good duties to their owne parents, receiue the like ill meaſure from their owne children. Which when it cometh to paſſe, and they reape that from their owne children, that formerly they did ſowe to their own parents, then let them confeſſe that their owne ſinnes haue found them out, and are returned vpon them; let them acknow-

knowledge that God is iuſt, and hath giuen them their owne meaſure into their boſomes, their owne euill is fallen vpon their owne heads, they digged a pit in their youth, and now in their age are fallen into it. And therefore let them firſt repent for their owne ſins in that kind, and then craue pardon for themſelues and for their children. And thus much of the duties of children. Now follow the duties of parents to their children. For, as God would haue inferiors to giue honor, ſo he commandeth ſuperiors to carry themſelues in that maner, that they may deſerue honor; and doth bind them as ſtraightly to gouerne righteouſly, as the inferiors to obey faithfully. Now the duties of parents to their children, are

either in their { Tender yeares, } { Common to both,
{ Riper age: } { Speciall.

Children muſt be inſtructed in religion betime.

The parents ioynt and common dutie to their children, in their tender yeares and childhood, is, firſt to inſtruct them in religion, to ſeaſon them with the words of pietie, by litle and litle to drop in the grounds of holineſſe into them, euen ſo ſoone as they are able to ſpeake, and haue the leaſt vſe of vnderſtanding. So Prouer. 22.6. *Teach a childe in the trade of his youth, and he wil remember it afterward.* Where the holy Ghoſt exhorting men to teach their young children, meeteth with an obiection. Alas, might one ſay, teach ſuch little ones! what good will that doe? We ſhall but loſe our labour, for they cannot vnderſtand it, nor conceiue the meaning of theſe things. The holy Ghoſt anſwereth, Be it that they cannot well vnderſtand the ſence, nor make any great vſe for the time preſent; yet teach them the words and tearms of goodneſſe: and though, while they continue children, perhaps, it ſeeme a fruitleſſe thing, yet you ſhall ſee afterward it will not be in vaine. For, the crop of this ſeed that was ſowne in their childhood, will appeare when they come to age (though for a time it be hidden;) and then they will remember theſe things, and that to good vſe: which it ſeemed they got no good by, when they were ſo young and weake in vnderſtanding. Therefore let them haue the words taught them, when they are able to heare and ſpeake words: and afterward, when

they

they come to more discretion, they will conceiue & remember the sence. And this dutie the holy Ghost commandeth, Ephes.6.4. *Nurse them vp in instruction & the feare of the Lord.* And this *Timothies* mother did put in practise. For it is noted of her, that she instructed *Timothie* in the Scriptures from a childe, and that was a cause, why he was so holy a man: she was a nurse to his soule, as well as to his body; and gaue him milke out of the breasts of the Scripture so soone as he had done sucking her owne breasts. So that, as he waxed strong in naturall strength, so also did he grow in knowledge and grace: and therefore he became so excellent a man, and so worthy a Preacher and member of the Church, because his mother fed his soule as well as his body. 2 Tim.3.15.

2 Children must be corrected.

The second dutie of parents to children in their yonger yeres, is to giue them correction: which the holy Ghost commandeth often in the Scriptures, and shewes the fruite of it. As Prou. 23.13. *Withhold not correction from thy child: thou shalt smite him with the rod, and shalt deliuer his soule from hell.* So also Prou.29.17. *Correct thy sonne and he will giue thee rest, and he will giue pleasures to thy soule.* And againe, 22.15. *Foolishnes is bound to the heart of the childe, but the rod of correction will driue it away.* And, 13.24. *He that spareth the rod hateth his sonne, &c.* All which testimonies tend to this, That if we desire our owne peace, and not to be molested, nor vexed, but much comforted by them; if we would testifie our faithfull loue to them, if we would purge their hearts from folly and sinne, and preserue their soules from euerlasting perdition: then let vs be carefull to giue them due correction, which is Gods blessed ordinance, to reforme and saue their soules, as the word and Sacraments are to men of riper yeares. But in chastising, these rules must be obserued.

Rules of chastisements.

Fitst, let it be seasonable, and done in time; passe it not ouer too long. So *Salomon* saith, Prou. 13.24. *He that loueth him, correcteth him betime*, and doth not omit it till it be too late, but taketh the fittest opportunitie, when he may (with most ease, and fewest stripes) doe most good. For indeed, a small twigge, and a few blowes, when he is a childe, and not hardned in sinne, will doe more good then many rods, and

and abundance of ſtripes afterwards, if this ſeaſon be let ſlip; for if the child be not maſtred when he is yong, he will maſter his parents when he groweth elder. Therefore let them not get a head: for if they do, they will proue like wilde colts, that hauing runne long vnbroken and once caſt the rider, and being marred in the beginning, will ſooner be killed, then broken, or brought into any good order againe.

2 Secondly, it muſt be done in great compaſſion and mercie: not in bitterneſſe to eaſe ones ſelfe with the paine of the childe, for that is rage and cruelty. For in truth, commonly there is good cauſe why the father ſhould be as much grieued, or rather more then the childe, becauſe for the moſt part he doth but correct his owne ſinnes, in his ſonne. For if the child be curſt and froward, is it not becauſe he hath ſeene the parents brawling and contentious? if he lie, hath not his father giuen him a patterne of diſſembling? and if he ſweare being young, are not oathes too rife in the familie among elder folkes? If he raile and ſpeake euill, was not his parents dealing a preſident to him? Lightly there be but few ill humours in the childe, which he did not draw from the parents; and that ill ſap that doth appeare in the bud, came firſt from the roote. Therefore in pitie, as ſmiting themſelues, and their owne ſinnes, they muſt giue chaſtiſement to their children.

3 Thirdly, it muſt be done with prayer, that God would giue them wiſe hearts to giue moſt due and ſeaſonable correction; and their children alſo ſoft hearts to receiue it with patience, and to their profit. Be it that the childe do well deſerue it, yet to flie vpon him in a paſſion, bewrayeth more then a beaſt-like affection: for a ſheep will not ruſh vpon her lamb in furie, nor a cow vpon her calfe. And indeede this doth but harden the childes heart, and imbitter him, making him more ſtubborne and fierce. Therefore, that correction may haue Gods bleſſing vpon it, and may bring profite to the child, and comfort to the parents, it muſt be done with prayer; and ſo it ſhall be done with great calmeneſſe and meekeneſſe, and without mixture of wrath and paſſion. For, if we cannot looke for a bleſſing vpon the word and Sacra-

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ments, without prayer, much leſſe may one looke for any good ſucceſſe by the rod, vnleſſe he aske it of God: but, being ioyned with prayer, becauſe it is Gods ordinance, God will proſper it.

So much of the common duties which both the parents ſhould ioyntly performe to their children in their tender yeares. Now followeth the eſpeciall dutie of the mother, which is to nurſe vp her owne childe, if God hath giuen her abilitie thereunto. Not to throw it from her ſo ſoone as ſhe hath brought it into the world; but, as God hath giuen her, not onely the wombe to beare, but alſo the breaſts and milke to nouriſh her childe, ſo let her be thankefull to God for theſe bleſſings, add vſe them to that end that he gaue them. And this is ſo naturall a thing, that euen the beaſts will not omit it: for both the ſtrongeſt and weakeſt, the wildeſt and tameſt will giue ſucke to their yong ones, and not be ſo vnnaturall, as to poſte them ouer to others: And it appeareth, Hoſeah chap.9.verſe 14. that drie breaſts are a iudgement of God, as well as a barren wombe. Alſo it is ſet downe as a ſpeciall fauour of God to *Ioſeph*, that God would bleſſe his poſteritie with the bleſſings of the breaſt, and of the wombe; Geneſis chap.49.verſe 25. The like alſo may be ſeene in Luke ch.11.v.27. Bleſſed be the womb that bare thee, and the paps which thou haſt ſucked: and therefore it is a foule fault, when God hath giuen a good bleſſing, wilfully to turne it into a curſe. And this is noted in the good women in the Scriptures; that they much reioyced to nurſe their owne children. As *Sarah* ſaith, that now ſhe ſhall giue ſucke in her old age, which was a thing that much gladded her heart. Now if *Sarah* in her old age, being ninetie yeares old, and hauing alſo an exceeding great familie lying vpon her, would not omit this dutie; what a ſhame is it then for thoſe that are young, and haue much more leaſure, and be farre inferiour to her in eſtate, to be ſo nice and idle, as to depriue their owne childe of that moſt naturall food, which God and Nature had prepared for it? Parents would be loath to commit their mony and euidence to euerie ordinarie perſon: yet for the fruite of their bodie, which is, and ought to be eſteemed their chiefeſt

Nurſing.

Geneſis 21.7.

feſt riches, they are venturous, and care not whom they truſt: whereas there is no ſuch danger in the loſſe of the wealth, though it ſhould miſ-carry, as is the ſpoyling of the childe, both for ſoule and body, if it be not carefully looked vnto.

Obiection. But they obiect, that they can haue them nurſed better cheap abroad then at home.

Anſwer. But loue ſeeketh not it owne things, but the good of the party beloued. If the husband ſhould vſe the like dealing to his wife, to thruſt her out of his doores when ſhe is weake, and place her in ſome poore cottage, and tell her that he can boord her better cheape in another mans houſe, then keepe her in his owne: ſhe would thinke this to be a bad reaſon againſt her, which ſhe thought ſufficient againſt her owne child. And ſhe might iuſtly ſay in this caſe, that her husband loued his wealth better then his wife; and ſo may it as truly be ſaid of ſuch mothers, that they reſpect their lucre more then their children.

1 Cor. 13 5.

Obiection. They alledge further, that being nurſed by them, it would hinder their ſleepe in the

Anſwer. night. Why then ſhould you put it to others to breake their ſleepe? Ought you not to loue your neighbour as your ſelfe? Are you ſo impatient to beare the troubles of it, that ought ſo tenderly to loue it? and doe you thinke that they will not grudge at it, that haue no ſuch cauſe to affect it? and do onely entertaine it in hope of the hire, and not for loue of the child?

Obiection. But they ſay further, that it hindreth them from their libertie,

Anſwer. and keepeth them from many iournies, which might much delight them. But that gracious and worthy woman *Hanna*, as appeareth 1. Sam. 1. 22. would rather forbeare her going to the Temple, then omit the nurſing of her childe, or weane him before it were meete: and yet that iourney to the houſe of God, was (of all other) moſt profitable, comfortable, and neceſſarie.

Thoſe women therefore that haue failed in this duty muſt be humbled for it, as hauing omitted a good worke and ſeruice that God requireth at their hands: and thoſe that haue done it, muſt doe it ſtill. For in the Primitiue Church, when widdowes were to be choſen that ſhould haue the ſicke and weake committed to their charge, and tending: none were to be admitted to that office, but thoſe that had nurſed their

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own children themſelues, though they were otherwiſe good women, and vertuous; yet if they had omitted this dutie to their owne children, and ſhewed themſelues vnnaturall to thoſe that were ſo neare them, there was iuſt cauſe of ſuſpition, that they would be negligent to thoſe that were further off them; and therefore they were not to be truſted with that office. So much for the duties which parents muſt performe to their children in their tender yeeres: now thoſe follow which they muſt do to them when they grow to riper age. 1 Tim. 5. 10.

And theſe are, firſt, to bring them vp in ſome profitable and lawfull calling, by which they may liue honeſtly and Chriſtianly; and not to be fruiteleſſe burthens of the earth, clogs to their friends, and drones that muſt liue on other mens ſweat, and can doe nothing themſelues. So *Adam* did, though he had large poſſeſſions to leaue to his ſonnes, (for they had the whole world to be diuided among them, which was patrimonie ſufficient;) yet he would not let his ſonnes liue idlely, and ſpend their time vainly, as hauing nothing to doe; but brought vp the one in husbandry, and the other in keeping ſheepe, both profitable and lawfull vocations. The like is ſeen in *Iſaac*, who was a great man, and of ſuch wealth and power, that *Abimelech* the King, confeſſed he was greater and mightier then he. Notwithſtanding all this greatneſſe, *Iacobs* bringing vp, was not in idlenes and ſloth, but he was exerciſed in husbandrie, and had very good skill in ordering of cattell. And had it not bene for this, what would he haue done then when perſecution came, when he was forced to leaue his fathers houſe? If he had done nothing before, nor could haue done any thing now, but eate, and drinke, and ſleep, who would haue giuen him entertainment? and where ſhould he haue had maintenance on that price? But hauing bin trained vp laborioufly, and being a very good ſhepheard, though he was gone from his father, yet he could take paines, and get his liuing, ſo that euery one would be willing to haue had him, and the place where he came, was much the better for him. And *Iacob* himſelfe though he were a verie wealthie man, as being heire to *Abraham* and *Iſaac*, which were both as great as Kings, yet would not ſuffer his ſonnes Children muſt be trained vp in ſome lawfull calling.

to take their eaſe, and liue without labour, but he brought them vp in an honeſt calling, ſet them to keepe ſheepe, and deale with cattell. By all which examples of good men, it appeareth, that it is the parents duty, to care that their children be taught ſome honeſt trade or maner of life; that being graced ſo, they may be able, both to maintaine themſelues, and to do good to others alſo, and ſo become profitable members of the Church and Common-weale. The want of performing this duty, is the onely cauſe, why many children who had great portions left them by their parents, fall into many grieuous ſinnes, and great wants and neceſſities, and ſo procure vnto themſelues an vntimelie and ſhamefull death. All which might haue beene preuented, if they had beene trayned vp in ſome honeſt trade, and profitable courſe of life.

Parents muſt diſpoſe of their children in marriage.

The ſecond duty to be performed to their children, when they be more growne in yeares, is to prouide for the diſpoſing of them in marriage, and that in ſeaſonable and due time, according to the neceſſitie and naturall inclination of their children, ſooner or later. And when-euer it be, there muſt be fit choiſe made in Chriſtian manner, not for lucre, or reſpect of outward things, ſo much as for godlineſſe and religion, that their daughter or ſonne may be ioyned with a ſonne or daughter of God: and then they may looke for a bleſſing vpon the match, when it is in the Lord. Contrarily, the neglect of this dutie, is oftentimes a cauſe of much miſchiefe; that when parents be careleſſe to prouide for their children, either they defile their bodies with vncleanneſſe, or elſe intangle themſelues with ſome one or other, that is not ſo fit, and ſo grow to raſh precontracts, which cannot afterward ſo well be broken. And many other inconueniences proceed from hence, which might all haue beene preuented by the wiſe prouidence of the parents, if they had before conſidered what the neede of their children did require.

Marriage with vngodly perſons.

Others there be alſo, that when they doe match their children, are ſo much carried away with the couetous deſire of outward things, as that neglecting pietie, which ought

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to haue the greater ſtroke in ſuch matters, they beſtow their children vpon vngodly perſons, in whom they can ſee no ſigne of religion, nor ſparke of honeſtie, but ſuch profaneneſſe and vnchriſtian behauiour, that they euen proclaime themſelues to be quite out of all acquaintance with God and good men: where, if they haue children, what ſeede can be looked for, but an accurſed ſeede, that will fill the world with ſinners, and ouer-lay the earth with apoſtataes? as it is ſaid of them in the old world, that when the ſonnes of God began to match with the daughters of men, & to make theſe ſtrange marriages, then there were apoſtataes borne; ſuch Atheiſts as neither cared for God nor religion, but onely ſought to ſerue and ſet vp themſelues. Geneſis 6.

The third duty of parents to their children of riper yeares, is to prouide for them, 2. Corinthians chap. 12. and verſe 14. They muſt behaue themſelues ſo diligently in their calling, and ſo wiſely in the diſpoſing of their goods and expences, as that they may be able to lay vp ſomething for their children. But in this laying vp of goods for them, obſerue alway theſe rules, both for the getting, and for the vſing, and for the diſpoſing of them. Firſt for the getting, let them not be gotten by ill meanes, by fraud or crueltie, by craft and deceitfull dealing: elſe they be riches of iniquitie, and then it is moſt certaine they ſhal neuer proſper, Prouerbs the tenth chapter and the ſecond verſe. For, no man can poſſibly ſet vp himſelfe, or his ſeed, by ſinning againſt God. *Ahab* did not benefite himſelfe when he got *Naboths* vineyard vniuſtly; nay, this was both his and their ruine. And *Achan* thought that when he had gotten ſuch a faire wedge of gold, and ſuch good apparell, he ſhould liue like a man, and make himſelfe and his children for euer: but, in truth this conſumed all, and brought him and them, and the whole familie to a fearefull end; for the ſeed of the wicked ſhall be rooted out. Bequeathe not then ill gotten goods to your poſteritie, leſt you bequeathe the curſe of God withall; and that will burne vp and conſume all. As we may ſee before our eies daily, and experiẽce may ſpeak in this caſe. Mark our incloſers, ſuch as begin to ioyne houſe to houſe, & land to land (indeed houſe to Parẽts ſhould lay vp ſomething for their children Pſal. 37

houſe they do not long, for they pull downe moſt houſes that come into their hands,) when they beginne to vnpeople the countries, and ſeeke to dwell alone in the land, is it not commonly to the ruine & downefall of their familie, that it neuer lightly holds out after, to the third generation? and none do come to a more fearefull and ſodaine ouerthrow, then they that ſeeke to inrich themſelues, by this cruelty and oppreſſion of others. Therefore either let it be well gotten, or it will do them no good: for it carries with it the curſe of God, which will do more hurt, then all the wealth can do good.

Secondly, for the vſing while one hath it, vſe it well, be not a ſlaue and a drudge for thy children, but let euerie one enioy his part, and take his portion while he liueth, and reioyce in Gods benefits with thankfulneſſe and ſobrietie. For it is a foule fault, that becauſe men haue many children, therfore they will carke and care, and depriue themſelues of all needfull comforts of this life: whereas in truth, children are an inheritance and bleſſing, and not a burden to his familie. And God ſaith, Pſal. 37. 27. *That a good man is mercifull and lendeth, and his ſeede enioyeth the bleſſing.* He is mercifull firſt to himſelfe: for mercy beginneth at home; he will not be afraid to take a good meale, and enioy Gods bleſſings becauſe of his children, but is mercifull, in an honeſt cheriſhing of his owne body: and then he is mercifull to others alſo abroad; he will lend and doe good to whom he can: and doing ſo, then his ſeed enioyeth the bleſſing, they fare the better for it. For indeed thoſe children are alway beſt prouided for, whoſe parents beare this mind, that they had rather truſt God, then riches with their children; and make this their hope, When we are dead, yet God is aliue. Indeed if God were dead, or ſhould not looke to our children, though we were liuing, yet we might be afraid, and thinke they ſhould be vndone: but ſo long as God liueth, vſe the good meanes we can, and he will prouide for the children of his ſeruants. Therefore, one ſhould neither with-hold himſelfe from any workes of mercie, nor niggardly and pinchingly reſtraine himſelfe of anie neceſſarie thing, yea any comfortable delight, for his childrens ſake.

Laſtly,

Laſtly, for diſpoſing, let this be the firſt and maine rule; 3
That thoſe children be beſt reſpected, which are beſt; & thoſe haue moſt goods giuen them, that haue moſt grace in their hearts. So *Iacob* had the bleſſing, though *Eſau* was the firſt borne: and *Ioſeph* had the double portion, though he was the yongeſt but one of all the twelue: for grace maketh the yonger to be the elder, and ſin maketh the elder the yonger; therefore he was indeed the right heire. For euery one of the former tenne, had ſtained themſelues with ſome groſſe ſinne, which had put them out, and therefore they were iuſtly diſinherited. So *Salomon* was not *Dauids* eldeſt ſonne, but he was the ſonne of his age: yet he ſucceeded him in his kingdome, becauſe there was great hope that he would be more profitable to the Church and Common-wealth, then any of the elder. Grace then muſt haue the firſt place; vertue muſt make the heire. Secondly, the other alſo muſt haue their portion proportionably: not one all, and all the reſt neuer a whit, as is the common practiſe, that the eldeſt muſt go away with the whole, and the yonger haue almoſt nothing, as though he onely were a lawfull childe, and the reſt not legitimate: and hence groweth much hurt, and much heart-burning and emulation among brethren. Now God ſaith, that parents muſt lay vp for their children, not for one child onely. And others likewiſe offend in the diſpoſing of their lands: that if they haue no heire male, but all daughters, the heritage muſt be put away from them, and giuen to ſome other, becauſe of the names ſake, that the name might continue. But, how know you that he ſhall continue to keepe vp your name? Or, how know you that he may not liue ſo, as that he ſhall be a blot to your name, and to your ſelfe, rather then a credit? Why then ſhould one for a fooliſh regard of name, breake both Gods law, and the law of Nature too? For God hath appointed, in Numb. the ſeuen and twentieth chapter, That if there be no ſonne, the land and heritage ſhall be diuided among the daughters. And thus much for the duties both of parents and children.

Daughters ſhould not be diſinherited.

Now follow the duties of ſeruants and maiſters. Firſt, ſeruants ought to reuerence their Gouernours; and that both

Dutie of ſeruants.

inwardly and outwardly. The inward is commanded in Epheſ.chap.6.verſe 5. *Seruants be obedient with feare and trembling.* 1.Peter 2.18. *Be ſubiect to your maſters with all feare.* 1. Tim. 6. 1. *Let ſeruants count their maſters worthie of all honour.* So that it is not enough for a ſeruant to performe all outward ſeruices required at his hand, vnleſſe he begin with the firſt dutie, to haue his maiſter in an high account, and to carrie a reuerent eſtimation of him in his heart. *Paul* in that place ſpeaketh to Chriſtian ſeruants, which had infidell and vnbeleeuing maiſters: yet he would haue them count ſuch worthie of all honour: not that their infidelitie did deſerue to be honoured, but becauſe they carried on them the authoritie of God, ſtanding in Chriſts place, as his vicegerents in the familie. Becauſe of Gods ordinance therefore, and his commandement layed vpon the ſeruants, he muſt reuerence his maiſter, though an infidell. So that euerie Chriſtian muſt make this firme concluſion with himſelfe: This is the maſter and gouernour that God hath appointed vnto me, and that ſtands in Gods roome vnto me: therefore in regard of his place, and the charge laid on me by God, I will highly and reuerently eſteeme of him. Secondly, this reuerence muſt appeare in the outward behauiour and carriage of the bodie; elſe, to pretend feare in the heart, and to ſhew contempt in the behauiour, is nothing but hypocriſie and falſehood. Therefore the inward account muſt appeare in our words and deeds. As firſt, in not anſwering againe: if they be reprooued for any thing done amiſſe, they muſt not haue a gainſaying, proud, and vndutifull ſpirit; but in all good ſpeeches, and ſubmiſſiue carriage, manifeſt their inward reuerence.

Tit. 2. 9.

But contrary to this, is the vnreuerent behauiour of moſt ſeruants; eſpecially to poore men. If the maſter be poore, and meane, and of ſmall account in the world, the ſeruants take themſelues for his companions, not as inferiours; they thinke themſelues not bound to ſhew any duty of ſubiection vnto him, in ſtanding bare, in bowing to him, and riſing vp before him: whereas indeed the poore mans ſeruant, is bound to be as dutifull to him, as if he were full of riches; for Gods

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Commandement reſpecteth not wealth, and the outward things, but onely his owne ordinance. Indeed, if rich maiſters did carry the perſon of God vpon them; and the poore, the perſon of an Angell, or ſome meaner creature, then it were ſomething: but their commiſſion hath all one ſeale, and the authoritie in both is the ſame; and he that will reuerence a rich maſter, and not a poore, ſheweth himſelfe to be led by ſome carnall reſpect, and not by Gods Commandement. Therefore if ſeruants reuerence their maſters, they muſt not giue them froward ſpeeches, but euen outwardly ſhew their inward account: and the more baſe their maiſters be in the world, the greater reward they ſhall haue from God; and they ſhew the more grace and truth to be in their hearts, when they performe all dutifulneſſe to ſuch poore gouernors. For, to reuerence a rich man, that will not beare contempt, but will take him downe, and cruſh him, this the verieſt hypocrite may doe, euen for his owne peace: but here is ſinceritie, here is truth of heart and vprightneſſe: if, when the maſter is poore and meane, and of no reckoning in the world, then the ſeruant can reckon him worthie of honour, and ſerue him with reuerence, and yeeld to his authoritie, and giue him all due honour in all things, how-euer others doe debaſe and contemne him.

A ſecond thing outward; wherein ſeruants muſt ſhew their reuerence to their maſters, is, hauing a care of their name, and not blazing abroad their infirmities. For this is a fault of many ſeruants, that being hired to doe faithfull ſeruice, come as ſpies into the houſe, to bewray the infirmities of the family: and if they can find a fault or weakeneſſe in their gouernours, then out it muſt to the diſgracing and defacing of the maſter, and to bring an ill report vpon him. This proueth, that there is not that due account and eſtimation: for it proceeds from a diſloyall and vnfaithful heart, to ſpeake ill of his gouernors. But, as reuerence muſt breed a lowly geſture, and good words to the maſter, ſo it muſt alſo bring forth good ſpeeches of the maſter, and a concealement (ſo much as may be) of his wants. And hauing theſe fruites, their reuerence is proued to be true and vpright; not counterfeit or diſſembled.

The ſecond duty of ſeruants, is, to obey the gouernours of the familie: So the holy Ghoſt ſaith, Col. 3.22. *Seruants obey your maiſters in all things*, that is, in all things that are lawfull: For, if the maiſter command to lie, or ſweare, or breake the Sabbath, that is not to be done; but in ſuch a caſe it is better to obey God then man. But in all indifferent and lawfull things, the ſeruant is to ſubmit himſelfe, and to obey. This obedience conſiſteth, both in doing things commãded, cheerfully and faithfully; as alſo with patience and meekeneſſe, in ſuffering that rebuke and correction that ſhall be laid vpon him: 1. Pet. 2.28. *Peter* commands to feare the maiſter. But, what ſay you if he be froward & churliſh? Yet reuerence him ſtill. But he correcteth me vniuſtly. Though he do, beare it quietly, ſubmit thy ſelfe, and by how much the leſſe thou haſt deſerued it, the more reward ſhalt thou haue from God, if with a good and quiet heart, thou canſt be content to endure it till God releaſe thee of it. For if one deſerue ſharpe correction, and be content to beare it, this is no thankes to him. When the theefe hath ſtollen and robbed, then for him to be content to be executed, is no great matter; for he is worthie of it, and hath deſerued it, and he ſhall haue it whether he wil or no, and euery man will put to his hand to helpe him to it: but if one haue done all good ſeruice with a good conſcience, and diſcharged his duty faithfully, and be not yet kindly dealt withall, but for kindneſſe doe receiue wrong and ſtripes: then to ſubdue ones owne pride, or tame and maſter his fleſh, and in patience to recommend his cauſe to God, this is acceptable to God; this ſheweth a great meaſure of grace. And here, the leſſe reward the maiſter giueth, God will giue more, and Chriſt will recompence his maiſters vnkindneſſe, with kindneſſe from himſelfe.

But, contrary to this is the dealing of ſuch, as being bidden to doe many things, will doe what they liſt; and being rebuked, murmure; if corrected, either ſeeke to reuenge, or reſiſt. This is a ſinfull and rude thing, not to ſubmit himſelfe to Gods yoake. And thoſe parents that haue children abroad, and heare ſuch things of them, let them look to it betime: for certainely thoſe that be ſtubborne abroad, if they get a little

more

more ſtrength, will rebell at home. And that parent, that will allow his child to take the ſtaffe by the end when his maiſter or dame comes to giue correction, may looke to finde reſiſtance, when-euer themſelues ſhall haue occaſion to chaſtiſe him. But this is their excuſe commonly; I deſerue it not. But if nurture ſhould not be giuen till moſt ſeruants confeſſe they deſerue it, it ſhould neuer be giuen at all. For, as euery one is more curſed and wicked, and altogether rooted in ſinne, ſo he is more proud and froward, and will leſſe yeeld himſelfe to be faulty. But deſerue it, or not, euery one hath deſerued more at Gods hands by ſome other ſin: and this alſo he hath deſerued, that he ſhould be placed vnder ſo ſharpe a maiſter. And albeit we be vniuſtly dealt with, yet God hath deſerued that we ſhould ſuffer a little for his ſake, that ſent his Sonne to ſuffer ſo much for ours.

The third dutie of ſeruants, is faithfulneſſe, as is commanded, Tit. 2. 10. that they ſhew all good faithfulneſſe. How is that? Not pickers or ſtealers; for that is vnfaithfulneſſe. The ſeruant then muſt be carefull for his maiſters good; and as thriftie and diligent in doing the workes of his maiſters family, as if it were the worke of his owne family, and for himſelfe. Let him looke that no ill gotten goods cleaue to his hands: for this is a foule treachery, when the maiſter giueth him wages, and meate and drinke, and things due and fit, to become a theefe and rob him. This is againſt the law of nature and of nations, to deceiue him that truſteth vs, and putteth confidence in vs.

Therefore this ſerueth to reprooue ſuch as vſe to theeue and filch, and conuert their maſters goods vnto themſelues: if euer they looke for ſound peace of conſcience, they muſt make reſtitution of all ſuch things. This is one thing then to reſtraine them; Let them remember, that how much ſoeuer they ſteale, ſo much they muſt reſtore, and the fift part thereto: or if they keepe it, vnleſſe they repent, they keepe Gods curſe with it, and a woe vnto their owne conſcience. There fore they ſinne highly, that care not what loſſe they bring to their maiſter, if it be ſecret. Num. 5. 7. Zach. 5. 4.

Alſo another kind of vnfaithfulneſſe is in riotous ſeruants, that

that can rid off no worke, but to eate and drinke one another vnder the Table, they be men of proofe for ſuch matters: but if it be to doe any thing of good ſeruice to the familie, that the maiſter ſhould be the better for, heere they can doe no-
2. Theſſ. 3. 14. thing. Theſe be vnfaithfull, for they doe not eate their owne bread; they liue theeuiſhly, for they liue out of a calling, and therefore haue no warrant from God to vſe any of his creatures.

Seruants muſt ſerue God in their calling.

A fourth duty in ſeruants, is, to ſerue God in their calling. For admit that one doe all the former; that he reuerence his maſter in his heart, and neuer giue him an ill word, or ſhew a froward geſture, neuer diſobey him, nor be vnfaithfull, nor idle; but ſo carefull, that he would not robbe his maſter of the leaſt matter, in greateſt neceſſitie: yet all this will affoord no comfort, vnleſſe one haue done it for conſcience, and haue ſerued God in it. This is the maine duty, and pillar of the reſt; that one doe it, not principally becauſe his maſter commandeth, but becauſe God commandeth: not becauſe his maiſters eye is vpon him, but becauſe Gods pure eyes behold him, either to puniſh him, if he do not his duty; or to reward him, if he do it faithfully. This is the chiefe point, at which ſeruants muſt aime; as is commanded, Epheſ. 6. 5. *In ſingleneſſe of your hearts, as vnto Chriſt*; and there is great reaſon why they muſt chiefly ſeeke to pleaſe God, and not man: For if they ſerue God in their labors, they will be as diligent in their maiſters abſence, as preſence: otherwiſe their obedience can neuer be conſtant, but will be by fits and ſtarts, and hang onely on the maſters eie.

Secondly, if we ſerue not God, then we are quickly diſcouraged at vnkindneſſe, and breake out into theſe, or ſuch other paſſionate ſpeeches: Here is no reward of my paines; no reſpect had of my labour. Indeede if we ſerue our maiſter onely, we may truly ſay ſo, oft-times: but if we ſerue God, and doe it in obedience to God, we cannot at any time ſay, Here is no conſideration had of my diligence; it were impious to ſay ſo, and to make God a liar, and vnfaithfull. But there is ſufficient conſideration and reward when one ſerues God: for then, if his maiſter doe not recompence him, God (whom

(whom he ſerueth) will. As the example of *Iacob* ſheweth; he ſerued a couetous maiſter, one that made no conſcience of his promiſe, (as is the manner of a couetous man, nor to care what promiſe he breaketh to a poore man:) yet *Iacob* made conſcience of his duty, and endured his couetouſneſſe, for twentie yeares ſpace, and ſerued him with all his might; ſo that he was pinched by heate in the day, by cold in the night, and his ſleepe departed from his eyes, and if euer any thing were ſpoiled by wilde beaſts, he made it good. *Laban* all this while did nothing but ſeeke to ſpoile him, and to prey vpon him. Then God cometh and telleth him, that though *Laban* was thus churliſh, yet he ſhould haue wages enough; and becauſe he ſerued God, God would pay him, though man failed: and ſo he did, and that throughly and fully; For by Gods owne hand and prouidence, moſt of *Labans* beſt cattell were turned to *Iacob*, and ſo he grew far more wealthie, and had a larger recompence then euer he looked for. So that, if in this caſe one ſerue two maſters, he ſhall commonly haue double wages: For God will encline the heart of his maſter to fauor him when he is faithfull, and himſelfe alſo will fully reward him with abundant bleſſings in his ſoule and body, name, and poſteritie after him. For no man euer ſerued God in a calling, but he may as wel pray for Gods bleſſing, and as ſurely looke for it, be the worke neuer ſo meane and baſe that he goeth about, as the Miniſter may when he preacheth, prayeth, adminiſtreth the Sacraments, or doth any worke of his calling. Geneſ. 31.40.

The laſt duty of ſeruants, is, to pray for their gouernours, and for direction and good ſucceſſe in their buſines. As when *Abraham* truſted his ſeruant with a great matter, namely, to fetch a wife for his ſonne, he ſeekes by prayer to God, to direct him, and to giue him a good proceeding and euent; and when God had bleſſed him, he giueth thanks to God accordingly. As he would not truſt his owne ſtrength, but calleth to God for aſſiſtance: ſo hauing obtained aſſiſtance, he giueth God the praiſe and thankes, as though the benefite had beene wholly for himſelfe. Seruants muſt pray for their gouernours. Geneſ. 24.

This confuteth thoſe that neuer pray God, either to bleſſe their

their Gouernours, or to ſend good ſucceſſe to their owne labours. And hence it iuſtly cometh to paſſe, that they want many good things from their maiſters, which they might haue, becauſe they performe not all the duties of a good ſeruant, in that they call not vpon God for their maiſter. And thoſe are alſo to be reprooued, that will be deſirous to be employed in their maiſters affaires, and to haue buſineſſes committed to them; but they are ſo preſumptuous in a carnall confidence of their owne abilitie, that they runne boiſterouſly and rudely vpon matters, not intreating the helpe of the great God in things of great moment; and then it is iuſt that God ſhould croſſe them, becauſe they take a courſe that he neuer ſanctified: and if they will not aske a bleſſing, is not it righteous that he ſhould turne their wit into follie? and (though they goe about it prudently) croſſe, and ouer-turne all their policy, becauſe they truſt more in policie, then in his bleſſing? The ſeruant therefore muſt craue Gods aſſiſtance, that he may vſe good meanes, after a good manner, and with good ſucceſſe.

And another vſe here is to be made of thoſe which haue bene ſeruants, but now are not. This is their dutie, to goe backe, & ſee wherein they haue failed in any of theſe things; and for that aske mercie at Gods hands, and craue pardon; elſe they ſhall be liable to theſe two euills: Firſt, that God may iuſtly plague them now for their former ſinnes: and ſecondly, that as they faile in dutie to their maiſters, ſo their ſeruants ſhall faile in dutie to them: whereas if one haue repented, he may looke and haue hope, that God, in mercie, will ſo order his ſeruants hearts, as that they ſhall not recompence his owne euill vuto him, becauſe the bloud of Chriſt hath waſhed it away. But ſuch as wil pilfer and deale wickedly with their maiſters, and not repent for it, nor make recompence, it is moſt iuſt from God that they themſelues ſhould be ſpoiled and robbed. Thus much for the duties of ſeruants: the duties of the maiſter follow. For as God bindeth the inferiour to his dutie, ſo he requireth that the ſuperiour be carefull in his place and calling.

Now the maiſters duty conſiſts in two maine points: namely,

ly, in chuſing ſeruants with wiſedome and diſcretion, and in vſing them with a good conſcience. Now, for the chuſing: the chiefe point is, that they get ſuch vnder their roofe, as be the ſeruants of God: ſuch as haue grace and vertue in their hearts, and carrie a good conſcience with them. This is confirmed by the example of *Dauid*, Pſalme 101. where (by his owne practiſe) he ſets downe a rule, how euery one ſhould order his familie. He ſheweth, that for wicked perſons, tell-tales, proud perſons, and ſwaggerers, ſuch as haue great looks and no grace, he would haue none of them for his ſeruants; but thoſe that were religious and vpright, euen ſuch ſhould ſerue him. And there is good reaſon why men ſhould be carefull to take none into their familie, but Chriſtians: for if they be not faithfull to God, then certainely they will neuer be faithfull to their maiſter. For, all obedience and faithfulneſſe floweth from the firſt Table; and begins there: but if a man neglect his dutie, where he hath more bonds to tie him to it, he will be much more ſlacke, where he hath fewer.

Duty of maiſters.

What ſeruants they ſhould chuſe.

Secondly, a wicked perſon is very contagious, and will infect the family with his lewdnes and euill behauiour. And indeed, many can tell by experience, that the ill example and perſwaſions of one vngodly ſeruant, will doe more harme to the houſhold, then all that many good ſeruants can doe and ſay, will profit them. So that to entertaine a wicked ſeruant, is euen to bring a leprous perſon among the whole, and a contagious man among the ſound.

Thirdly, a wicked perſon doth bring Gods curſe vpon his maiſters ſtate and family. Euen as a good ſeruant hath Gods bleſſing going with him (as we ſee in *Ioſeph*, Geneſis chapter 39. and verſe 5.) ſo, when an vngodly perſon hath the managing and ordering of matters, the curſe of God purſueth and followeth him. But, ſhall I be plagued and puniſhed for my ſeruants ſinnes? Yea, and iuſtly too: for he that will receiue and retaine ſuch into his ſeruice, as he knoweth are open enemies to God, muſt needes open his doores to the curſe of God: So that if one would not haue the curſe of God to reſt vpon his houſe, nor vnfaithfulneſſe in his ſeruants,

nor.

nor his houſe poiſoned with that leproſie, which onelie the bloud of Chriſt can heale: let him take good aduice in chuſing his ſeruants, whom he plants in his familie. And thus wiſely men can deale for other matters: for, he that purpoſeth to haue good fruite, will not runne to euery hedge, and from thence gather brambles and thornes, to plant and graft in his orchard; but if he hope for any benefit by his orchard, he will make prouiſion of the beſt grafts and ſiences he can obtaine. So, thoſe that be ſheepe-maiſters, and hope for commodity that way, will inquire and marke, out of what ground the ſheepe they purpoſe to buy, come, where they were bred; and if they were bred in a rotten ground, eſpecially if they haue a rotten bleate, he will not thinke them fit for his fold, nor breed. Will one deale thus for his orchard, and for his ſheepe? and ſhould he not likewiſe conſider, in the planting of his familie, when he takes a ſeruant into his fold, out of what paſture comes he? hath he bene brought vp in a rotten ground? in a place of diſorder, of riot, of ſwearing, of breaking the Sabbath, and ſuch like? and hath he a rotten bleate? will he ſweare? will he lie? will he ſpeake filthily? doth he looke like a ruffian? and will you yet venture on him? Then you are a fooliſh maiſter; and loue neither your ſelfe, nor your houſe, nor children, if you take ſuch vnto them, that wil either infect them, if they be not very good; or if they be, will vexe or moleſt them.

Vſe. Therefore here many maiſters are to be reproued that ſcorne to be admoniſhed of the Miniſter concerning this choice; that vſe more care by farre, in planting their orchyards, and chooſing ſheepe to breed, then they doe in planting their family, and chuſing out ſuch ſeruants as may bring glorie to God, and profite to the Church, and be for their owne commoditie alſo. And yet this follie reigneth in them farther; that of all men, they are moſt ready to complaine of ill ſeruants; and that neuer any was ſo troubled as they with vntruſty ſeruants; that they muſt ſtill be changing. As if one ſhould ſay, neuer any man had ſo bad an orchard. Why? what is the matter? I ſee others haue Peares and Apples, and other good fruite, and I come to mine, and find nothing but

Hippes,

Hippes, and Hawes, and Sloes : I pray you, what did you plant there then? Did you not set Briers and Brambles? And can you looke for better commoditie of such stockes and sences? Therefore euen thanke your selfe, and your owne follie, that could make no better a choice at the first. So these maisters, wil they take seruants at all aduentures, and then crie out, they be not faithfull? Let them blame themselues, that would not at the first see they were religious, or at least of ciuill conuersation, before they entertained them. It is then a great & common fault among most maisters, that they haue no regard of grace and religion; but if it be such a one as will take little wages, and please him in euery thing, and serue his lust, they take him, what-euer he be, Papist, Atheist, theefe, drunkard, or gamester, without any exception: that is the least part of their thought. But no man can promise himselfe Gods blessing on his seruants, vnlesse he will labour to haue such about him as will serue God.

The second point of the maisters dutie, is, in vsing his seruants well, and giuing
- Direction in matters of
  - Religion,
  - Calling.
- Recompense, and that when they dwell
  - Together,
  - Apart.

For direction in matters of religion and Gods seruice, the maister must looke that they come to the publike assemblies in due time, and that they tarrie it out, and sit in a conuenient place, where they may heare and learne; and not in such by-corners and obscure places, where they spend their time in prating, or scoffing, or such like. This is no direction in the maister, when he lets his seruants come into the Church to proclaime their owne shame, and his disgrace. Therefore first he must deale with them plainly: You must serue God, if you serue me; and be religious in Gods house, if you will haue any countenance in my house. Maisters must direct their seruants in matters of religion.

Secondly, for the workes and businesse of their calling, the maisters direction is necessarie: and he must appoint the worke, and set euerie one his place and dutie which he must doe Maisters must appoint their seruants worke.

do, elſe the houſe may be full of ſeruants, and yet full of confuſion, and nothing be well done, or in any good order. And this is commended in the vertuous woman, Prou. 31. 15. that ſhe giues her ſeruants their portions of meate, and of worke. The maſter therefore (that the houſe may be well ordered) muſt let euery one know his place and calling, and his taske, that the weaker may haue the weaker worke, and the ſtronger the ſtronger. For the maſter muſt conſider his worke and buſineſſe that is to be done, and what his ſeruants can doe, ſo that none of them may be oppreſſed, nor any of them idle. For if either of theſe things come to paſſe, that his ſeruants be either ouer-burdened, or elſe may loyter, it is for want of good direction in the gouernour. The houſe might be enriched, euery thing might be done in good order, and would fall out in their iuſt and due compaſſe, when eucry one were diligent in his place, and ſet to do that to which he was moſt fit. For want of this it cometh to paſſe, that many fooliſh maſters, when they ſee things fall out amiſſe, are ready to chafe and fret, and then they crie out, What diſorder? and ſo they may wel enough indeed: for there is diſorder and confuſion. But where begins it? Is it not from the diſordered gouernement and gouernour? Becauſe he performeth not his dutie well, the others can doe no good. Like as if a fooliſh Pilot ſhould neither looke to the ſterne himſelfe, nor giue direction to others what they ſhould doe, what could he elſe expect but that the ſhip might be daſht againſt euerie rocke, and ſinke into the bottome of the Sea, and all through his folly in want of guiding. But if the Maſter be diligent in his place, to direct his ſeruants, and to appoynt them what is to be done, then if they faile in their duties, he may, and muſt let them heare of it. And if admonition or rebuke will not ſerue the turne, then chaſtiſement muſt follow: for a rod is for the fooles backe, Prouerbs chapter 19. and verſe 29. But alway in correction theſe rules muſt be obſerued. Firſt, that it be not in paſſion, to eaſe ones ſelfe by the ſeruants paine, but with compaſſion to help him out of his ſinnes. Secondly, that it be ioyned with prayer, or elſe it is no inſtruction, but reuenge. Thirdly, of ordinarie and leſſer infirmities, not to take

Stripes muſt be giuen where admonition will not ſerue.

take notice, but to let them ſlip; as in Eccleſ. 7. 23. he ſaith, *Giue not thine heart to all the words that men ſpeake, leſt thou heare thy ſeruant curſing thee:* for oft-times thy heart knowes, that thou haſt curſed others. *Salomon* would not haue one giue too quicke an eare to marke the ill ſpeeches of his ſeruants; and he addeth a good reaſon: becauſe no man is ſo good but his heart can tell him, that he himſelfe hath ſpoken as bad words againſt his gouernours. So that ſith he himſelfe hath beene iniurious to his ſuperiours, it ſhould make him ſomething to paſſe by the iniuries of his inferiors. Thus much for the direction.

Recompence to ſeruants.

The next part of the maiſters dutie, to the ſeruant that dwelleth with him, is recompence. As he muſt be diligent in ſetting him to worke, and looking that he diſcharge the taske laid vpon him, according to his ſtrength: ſo there muſt be a recompence made: Firſt in wages, and that proportionable to his worke, and performed in due time. The maiſter muſt not put off his ſeruant from day to day to make him groane and ſigh to God, or elſe for need to theeue and ſteale from him.

It is a very diſhoneſt thing in the maiſter, not to pay his ſeruants due wages, and that in due ſeaſon, keeping day, and in good tearmes, willingly and cheerefully. It is a moſt indigne and baſe thing, that the ſeruant ſhould ſee ſuch greedy couetouſneſſe in him, as to pay him with grudging, and ſo vnwillingly, that he muſt be conſtrained to beg for it, as if it were an almes. And thus he diminiſheth his authoritie, and leſſeneth his reuerence exceedingly, when they can perceiue that he wholly ſerueth himſelfe, and is willing enough to haue as much worke done as may be, but is very loath to part with any wages.

Seruants muſt be prouided for of meate in due ſeaſon.

A ſecond matter of recompence, is, in the diet of his ſeruants: while they be well and in good health, he muſt ſee, that they haue wholſome and ſufficient food, and that in due ſeaſon and conuenient time. For it is more then barbarous crueltie, for one to ride his horſe hard all the day, and at night to tie him vp to the bare racke, without meate to repaire and ſuſtaine his ſtrength; he were worſe then a beaſt that would

deale ſo with a beaſt: but much more to deale thus with a man, that beareth the Image of God, and is redeemed by the bloud of Chriſt, as well as his maiſter; to weare him out, ſpend his bodie, and not allow him that nouriſhment that may renue his ſtrength, is more then barbarous and ſauage crueltie.

Therefore, while the ſeruant is in health, the maſter muſt ſee, that he haue all things neceſſary for health and ſuſtenance: ſuch for qualitie as is wholeſome: and ſo much for quantitie as is ſufficient; that he be no way pinched or weakned. Then if the ſeruant be ſicke, he muſt prouide, to his power, all good meanes for his health and recouerie, and for good looking to him, in time of his weakeneſſe. And this is noted as a matter of commendation in the Centurion, that when his ſeruant was ſicke, he went to Chriſt, and tooke the beſt way, he could deuiſe for his helpe and eaſe. For the maſter, in the ſickeneſſe of his ſeruant, is to looke to the hand of God that ſmiteth him, and thereby to be humbled: for it is a chaſtiſement laid vpon him, that God by his owne hand immediately, ſhould turne thoſe into a burthen and trouble to him, that he did hire for his helpe and profit, and ſo hoped they ſhould haue bene. Therefore he muſt ſubmit himſelfe to God, as well in obedience to him, as in a pitifull heart to his diſtreſſed ſeruant, be diligent both to pray for him, and to vſe all lawfull and good meanes for his eaſe and ſuccour. Thus men will deale with very beaſts: if a horſe, or oxe (that when he was well, was very ſeruiceable, and by painfull trauell brought in much profit vnto the maiſter) be diſeaſed by ſome ſore or ſickeneſſe, he will let him haue reſt, looke carefully vnto him that he want nothing, and take the counſell of ſome one that is skilfull in ſuch matters, for ſome drench or medicine that may helpe his cattell, and reſtore them to health. Thus men will deale with a beaſt: but what maiſter almoſt can be found, that doth not plainely prooue that he loueth a beaſt more for his commodities ſake, then a man for Gods ſake? For he that will be content to be at coſt and charges, and trouble alſo with his diſeaſed and ſick horſe, his ſicke ſeruant may lie and die, and he will neuer come at him,

Seruants muſt be cared for in time of ſickneſſe. Matth. 8. 6.

him, nor ſeeke any remedy for him, but rather increaſe his paines, by murmuring and grudging that he eats and drinks, and doth nothing but ſpend, and burden the family. And when Gods hand hath reſtrained him from working, and not his owne negligence; and oft times when he gets his weakneſſe by faithfull and painefull ſeruice done to him; then ſome are ſo cruelly and miſerably couetous, as that they will abate ſo much of their wages, as the time of their ſickeneſſe comes to. And when he ſuffereth paines and griefe enough by his ſickeneſſe; then, he that ſhould looke to the healing of him, doth not onely neglect that, but alſo gleaneth from him, and robs him of his wages; which is a double ſin and iniurie. So much for the duty of maiſters to their ſeruants that dwell with them.

They are miſerable maiſters that ſtop their ſeruants wages for the time of their ſickeneſſe.

Now when they part, the maiſters dutie is, to looke that he ſend not his ſeruant away emptie, but doe ſomething for him, according to the bleſſing of God vpon him by his ſeruants labour, and according to his owne abilitie. And looke how much longer time the ſeruant hath bene with him, and how much more faithfull ſeruice he hath done to him, by ſo much more muſt he be franke and bountifull, in reſpecting and relieuing him. Deut. 15. 16.

Contrary to this is the dealing of thoſe ſhifters, that muſt haue new ſeruants euery yeare: for that they either be ſo bad themſelues, as none will ſtay with them longer then needes they muſt; or elſe they entertaine ſuch vngodly perſons into their familie, as it is not fit that they ſhould tarrie long in any place. And thoſe that take in ſuch manner of ſeruants, as deſerue no recompence, becauſe they imploy their labour about ſuch things as the family hath no benefit by them, but are fit only to ſerue their maiſters luſt, in vanity and fooliſhnes; for ſuch it is iuſt, that though they dwell many yeares in a place, they ſhould haue no reward giuen them, becauſe their labour hath brought no good to the family; no bodie hath bene a gainer or bettered by it. But here was a great fault on both parts: for both the maiſter was vnwiſe to giue harbour vnto ſuch vnprofitable companions, and the ſeruant was vnwiſe to ſpend his time and paines about ſuch baſe

things,as could bring benefite to no bodie: and here it is iuſt that both ſhould be loſers. But when one hath had a ſeruant that hath bene with him a long time, and done him faithful ſeruice,ſo imploying his labour, and ſpending both his daies and ſtrength,as that ſome profit and commodity redounds to the houſe; and the maſters eſtate hath bene bettered by his carefull diligence: now by this profitable and long ſocietie they had together, the ſeruant ſhould grow to be to him as a childe; and he (vpon ſo long experience of his faithfull and louing carriage, ſhould put on the affection of a father to him. For indeed Nature ſheweth,that it is a ſhame for a man to put away his old ſeruant, that hath worne out his body in his ſeruice, without beſtowing his liberalitie vpon him in ſome meaſure, according to his owne abilitie, and his ſeruants labors. But it is the cuſtome of moſt men now adayes, (ſo wretchedly couetous are they growne) that they toile their ſeruants while they can labor,& conſume their ſtrength and ſpend them out; and then when age cometh, and the bones are full of ache and paine, and the body feeble and faint, they turne them out of the doores, poore and helpeleſſe into the wide world, to ſhift for themſelues as they can, and they muſt either beg, or ſteale, or ſtarue, for any relieſe they ſhall receiue from their maſters, in whoſe ſeruice they haue ſpent all their time and ſtrength. And thus it cometh to paſſe that many become theeues, and vagrant beggers, through their maſters niggardlineſſe, that would not doe his duty, in beſtowing ſome proportionable and competent relieſe vpon them.

So much for their duties that be further off from equality in the family, as parents and children, maſters and ſeruants: now thoſe that are more equall,are husband and wife:whoſe duties are either common to both, or more particular to eyther of them. The common duties are theſe.

Epheſ.5.25. Titus 2.4. Firſt,they muſt loue one another with a pure heart,feruently. This duty both husband and wife muſt performe mutually one to another: which that they may the better ſtriue for, let vs conſider of ſome excellent commodities, that will proceed from this loue, and which indeed will ſhew it in their

practiſe

practise, whether there be this loue or no. First, this benefit will certainely ensue; where there is loue betwixt man and wife, they will be chaste, and true hearted: so far as they loue one the other truly, they are guarded from all strange lusts, euen in heart, that they will not allow any vnchaste desire, much lesse any vnchaste looke or action. For so in Prouerbs, chap. 5. 19. 20. *Delight in thy wife, and reioyce in her loue: for why shouldest thou goe after strange women?* As if he had said: Sure enough, if thou doe not loue thy wife, thou wilt looke after harlots, or at least art in danger to doe it: but if thou loue thy wife truly, thou art strengthened against a stranger. Loue preserueth chastity.

And so may it be said of the wife concerning her husband: for it is not the hauing of a husband that makes a wife chaste, and keepeth her from filthinesse; but the louing of her husband is it that will keepe her. And so it is not the hauing of a wife that maketh a man honest, and preserueth him from adultery, but it is the louing of his wife that will doe it. For, many married men and women liue filthily and impurely; but if they did loue one another, they were safe from this fault. This then is one benefit; It is a most sure defence of ones chastitie, to loue each other.

Another benefit that constant loue will bring, is, that they shall be very patient: abundance of loue brings abundance of patience; for loue hopes all things, and suffers all things, and loue is not prouoked. But where there is little loue, there is little bearing, and little hoping, and there they be quickely prouoked: vpon euery light and small defect or fault, they grow to brawles and chasing; and then, who-euer was troubled with such a husband, or such a wife? Nay, they might rather say, who euer had such an vnlouing and vnkind heart as I? For if there were that loue that should be, and in that measure that it ought, they would beare with patience and with meeknes such infirmities, and would not be so quickly prouoked to bitternes. As the mother, that in good earnest, without dissembling, loues her little childe, though it crie all night, and breake her sleepe, and disquiet her very much; yet she will not throw it out of doores, nor lay it at the further Loue breeds patience.

end of the houſe, but ſhe vſeth it kindly, and will doe what ſhe can to ſtill it: when it cries, ſhe will ſing; and in the morning they will be as good friends as euer before, and ſhe feedeth it and tendeth it neuer a whit the leſſe for all the nights trouble. One that were not acquainted with the loue of a mother, would wonder at it; Did it not diſquiet her all night, and can ſhe be ſo merry with it now? Yea, ſhe can; for ſhe loueth it, and hath forgotten all the nights griefes in the morning. And ſo indeed, could the husband and wife loue one another with ſuch a pure and Chriſtian loue, they would beare much, and endure much, and not ſuffer their affections to be diminiſhed. For loue is alway a breaſt-plate againſt impatience and diſtemper.

Loue edifies. A third profit that ſprings from loue, is, that it edifies, and ſeekes not his owne things: therefore if they loue one another, they will in all things ſeeke the good of one another. And then, if the husband ſee a fault in his wife, he will admoniſh her of it meekely and gently, and labour to bring her to amendment: and if ſhe ſee any fault on his part, ſhe will with all reuerence and humilitie tell him of it. But on the contrary, where there is not loue, they will regard their owne eaſe, more then the ſaluation of another. Then if the husband ſee his wife in any fault, he thinketh, Indeede it is a ſinne, but if I ſhould tell her of it, ſhe will ſtrait be in a paſſion, and chafe. And ſo the wife; I confeſſe this ſinne is dangerous to my husbands ſoule, but if I ſhould ſpeake of it, he is ſo froward that he would be bitter and furious againſt me preſently. But now heere is a great want of loue in eyther party. For, what though your wife will be in a paſſion? he that loueth his wife, had rather ſhe ſhould be in a paſſion againſt him for a little time, then God be angrie with her for euer. And the wife that loueth her husband, would more willingly ſuffer her husbands diſpleaſure for a while, for well doing, then that he ſhould ſuffer Gods wrath eternally for ill doing. But for want of this Chriſtian and ſincere loue, they ſuffer grieuous ſinnes to grow and breake out one in another; which by wiſe and godly admonition might haue bene ſtaied and cured.

A fourth fruite of loue is, that it armeth vs against iealouſie and vniuſt ſuſpitions. For all ill iealouſie and cauſleſſe ſuſpition ariſeth of one of theſe two grounds: firſt, that one is or hath beene wicked himſelfe; and hauing beene faulty and naught, he is ready to iudge others by himſelfe, and to meaſure all with his owne meaſure: or elſe from a doting affection, that he maketh his wife a god, and would haue her to do the like to him; and this is not true loue. So, when the wife doteth fooliſhly vpon her husband, and maketh an idoll of him, then is ſhe quickely ready to be iealous; whereas true and ſound loue would worke the contrary effect in her. So, for matters of goods, he that truſteth in them, will truſt no body with them, neither wife, neither ſeruants, nor children, nor any, but is alwayes ſuſpitious: not becauſe they would not deale faithfully, but becauſe he maketh that his god, and therefore is immoderately afraid to loſe it. But where there is a pure and feruent loue, that will cut off all needleſſe misbeleeuings, and cauſe vs to beleeue and hope all good of others. This is the firſt duty that is common to husband and wife. Loue armes vs against iealouſie.

The ſecond followeth, and that is faithfulneſſe; that both bend their wits, and all their indeuours to the helpe each of other, and to the common good of the familie. The husband muſt not follow his priuate pleaſure and delight: nor the wife her owne eaſe and pride: but though by nature they could be content to ſeeke themſelues, yet they muſt ſtriue both to build vp the houſe by diligence in their calling, and wiſe and frugall diſpoſing of the bleſſings of God beſtowed vpon them; and alſo to be helpefull to the whole familie, becauſe they ſtand in the place of Chriſt to thoſe that are committed vnto them, both for their ſoules and bodies. Firſt then the husband and wife muſt be faithfull in their bodies one to another; elſe they breake the couenant of God. For marriage is not a couenant of man, but a couenant of God: wherein the parties binde themſelues to him, and they be in recogniſance in Heauen, to keepe themſelues pure and chaſte one to another. Then for other matters there muſt be one purſe, and one heart and hand, for the good of Faithfulneſſe betwixt married people.

the familie, and each of other. But now, if the wife be wastefull and idle, then she (like a fooliſh woman) pulleth downe her houſe. And if the husband be an vnthrift, and conſume and ſpend that idlely and vainely, (to ſerue his luſts, or pride, or any other ſinne) that might helpe his wife and family to liue plentifully and chearefully, this lauiſhing is a great vnfaithfulneſſe; and hereby he bringeth many inconueniences vpon himſelfe, and vpon all that depend vpon him. So much for generall duties belonging both to husband and wife. The particular follow.

The dutie of the wife.

Firſt ſhe muſt feare her husband.

And firſt, the wife muſt feare her husband; as is commanded in Epheſ. 5. 33. *Let the wife ſee that ſhe feare her husband.* And 1. Pet. 3. 2. the Apoſtle requires *a conuerſation with feare.* So, if euer the wife will be comfortable, and profitable to her husband, and doe any good in the familie, ſhe muſt haue a care of her heart, and looke that ſhe carrie an inward feare to her husband. For, the husband is the wiues head, euen as Chriſt is the head of the Church: and euen as the Church muſt feare Chriſt Ieſus, ſo muſt the wiues alſo feare their husbands. And this inward feare, muſt be ſhewed by an outward meekneſſe, and lowlineſſe in the ſpeeches, and carriage to the husband. As in the place aboue-named out of *Peter*, he ſaith they muſt be attired with a meeke and quiet ſpirit. She muſt not be paſſionate and froward to him or any of the family, ſpecially in his ſight; but ſhe ſhould haue ſuch a regard of his preſence, as that he ſhould gouerne her tongue and countenance ſo, that it may not be offenſiue or troubleſome vnto him. And for her ſpeech, neyther when they be kind and louing together, muſt ſhe grow into groſſe termes; nor if any iarre or offence come, ruſh into tart and ſowre words, to eaſe her ſelfe vpon her husband, whom ſhe ſhould feare. Thus muſt ſhe imitate *Sara* and good women, as *Peter* ſaith: and in ſo doing, ſhe ſhall proue her ſelfe to be a daughter of *Sara*, a true Chriſtian: But contrarily, if ſhe behaue her ſelfe rudely and vnmannerly in her husbands ſight, to grieue him and offend him, ſhe faileth in the firſt and maine dutie of a good wife, and ſo farre ſhall ſurely come ſhort of all the reſt.

The

The ſecond duty of the wife, is conſtant obedience and ſubiection. Now in what things, and after what manner this obedience is to be performed, the holy Ghoſt doth declare. For, in generall, there is no woman almoſt ſo rude, but ſhe will yeeld that ſhe muſt obey her husband: but in the particular, and in the manner of it, there is the failing. Therefore the Apoſtle hath (to put all out of doubt) ſet downe both the matter and the maner, in Epheſ.5.24. *As the Church is in ſubiection to Chriſt, ſo let the wife be to the husband in all things.* For the things wherein ſhe muſt obey, he ſaith in all things; meaning in all lawful things. For the commandement of the husband, is as it were the ſtampe of God ſet vpon the things commanded: and if ſhe rebell againſt his commandement, ſhe rebels againſt God. The wife then muſt perſwade her ſelfe, that her husbands charge, is Gods charge; and when he ſpeakes, God ſpeakes by him; and that which was a thing indifferent, before the husband required it, is now become a bounden duty vnto her after the husband hath once enioyned it: and therefore ſhe muſt reſolue to obey him in all things.

Wiues muſt be ſubiect to their husbãds in all things.

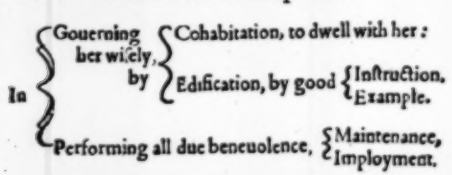
Then for the manner, he ſaith; As the Church obeyeth Chriſt. Now, we know that the Church obeyeth Chriſt willingly, and chearefully with a free heart: and though the things that Chriſt cõmandeth, be oft-times contrarie to our nature, and no whit at all delightfull to the fleſh, yet the true Church will more ſet by his word, then her owne pleaſure, and haue a greater regard to pleaſe him, then to ſerue the deſire of the fleſh. Therefore the wife muſt obey her husband in all things chearefully and willingly, without gain-ſaying. Theſe be the duties of a worthy woman, of a daughter of *Abraham*, and a Chriſtian wife: which ſo farre as ſhe is carefull to performe, ſo farre ſhe may looke, that her husband ſhould doe the duty of a good husband vnto her: or if he doe not, yet God will reward her liberally. For ſuch a woman is much ſet by of God, and that not with an inward loue onely that no body can ſee; but with ſuch a working loue, as ſhall ſhew it ſelfe by good effect in plentifull bleſſings, on her ſoule and body, if ſhe can frame (for conſcience ſake to God) to yeeld a willing

What maner of obedience is required of the wife.

1 Pet.3.

willing and free obedience to her husband in all lawfull things; and that with a meek and lowly carriage of her ſelfe, proceeding from an holie feare and reuerence of him, being to her in Gods ſtead. Now follow the ſpeciall duties of an husband, (for he hath not all theſe priuiledges for nothing) and thoſe conſiſt in two maine points.

Duties of husbands.



Cohabitatiõ. Firſt, for Cohabitation. The firſt duty of the husband, is, to dwell with his wife; that ſith there is a neare and deare ſocietie betweene them, and of all other the neareſt, (for ſhe is to him as the Church is to Chriſt, fleſh of his fleſh, and bone of his bone) therefore he muſt be willing conſtantly and kindly to conuerſe with her, to walke with her, talke with her, and let her haue all cõfortable familiarity with him: that ſhe may ſee he delights in her company, and may well know that of all others ſhe is his moſt loued and welcome companion. And

Deuter. 24. 5. ſo in the Law it was commanded, that the firſt yeare wherein any one is maried, he muſt dwell at home, and reioyce with his wife for that whole yeare: what-euer affaires of the common wealth, or wars were abroad, yet he was by Gods Law freed, ſo that none might command his ſeruice from home, but he muſt dwell with his wife, that ſhe might haue experience of his loue, and haue comfort by him, that by long continuance and ſocietie their hearts might be ſo nearely ioyned, as nothing might rend them in ſunder afterwards.

This reproueth thoſe fooliſh men (indeed not worthy to carry the name of husbands) that can take more delight in any vaine, riotous and vnthriftie company, and take more pleaſure in any lewd exerciſes, then in the ſocietie of the louing and kind wife; that are neuer ſo merry, as when the wife is abſent, and neuer dumpiſh and churliſh but with her. Such alſo as dwell with haukes and hounds, and drunkards,

kards, and gameſters, not with their wiues: Theſe ſhall carrie the brand and name of Fooles, ſo long as they haue no more care to preuent ſo much ill, and to doe ſo much good, as (if they had any godly wiſedome, or loue to their wiues) they might. For what doe they, but throw themſelues into danger, and lay their wiues open to Sathans temptations? yea, and giue iuſt occaſion to them, to thinke that they loue them not. But they will ſay, We muſt haue our delights and follow our ſports. And why you more then the wife? Might not the wife ſay, I muſt haue my delight alſo, and part of the recreation, as well as part of the trouble is mine? Yet this would not be counted a good excuſe for a woman to be ranging abroad all day long, and part of the night, vpon no iuſt occaſion: but they looke that ſhe ſhould accept their company, and be willing to be with them: and why ſhould not they then be as willing to dwell with their wiues according to Gods commandement? ſo that the husband muſt dwell with his wife, and neuer depart from her, but vpon a lawfull and good calling, and cauſe: and then alſo, ſo as that ſhe may perceiue he doth rend himſelfe in twaine, and carrieth but a part of himſelfe when he goeth abroad: for ſtill he leaueth his heart at home with his wife.

Husbands muſt edifie their wiues.

Secondly, he muſt dwell with her, as a man of knowledge, and edifie her, both by his good example, and alſo by good inſtructions. For his example: firſt, he muſt carrie himſelfe ſo wiſely, and ſo holily, as that ſhe may ſee in him a patterne and image of grace, and wiſedome; he muſt be a glaſſe vnto her, by looking into which ſhe may learne to attire her ſelfe in all holy diſcretion, and conuerſation.

Therefore he muſt neither be froward, teſty, nor lumpiſh; for then he ſhall be hated: nor light, vaine, and fooliſh; for then he ſhall be deſpiſed. He muſt not be baſe, and niggardly; for then his baſe heart will breed a baſe eſtimation of him: neither muſt he be prodigall and vnthriftie; for then he ſhall ſo pinch himſelfe with want and neceſſitie, as that he ſhall not be able to relieue and refreſh his family: and ſo he much depriueth himſelfe of his reuerence. For want of this wiſe and holy cariage, it cometh to paſſe, that many can ſpeake much

much of the weakeneſſe of women, and make large diſcourſes of the impotencie of that ſexe, when indeed it is long of themſelues. As if the head ſhould leade the bodie among briars and thornes, and daſh it againſt euery wall, and then complaine of the hurt and frailty of it: ſo many fooliſh men, whē they ſhould frame themſelues in ſuch ſort as they might draw their wiues to godlines and reuerence by their example, they (by rude and abſurd behauiour) draw themſelues into contempt, and put vndutifulneſſe vpon their wiues, as it were perforce, and then are readie to complaine and exclaime of them, when they ſhould rather crie out of their owne follie.

Next, the husband muſt edifie his wife by inſtruction: for ſo, 1.Cor.14.25. the Apoſtle ſaith, *If women will learne, they muſt aske their husbands at home.* The husband then muſt be ſo well furniſhed with ſound knowledge, as that he muſt be able to teach his wife, and ſowe the ſeed of godlineſſe in her conſcience. And one ſpeciall and chiefe part of wiſedome in the husband, by which he muſt learne to frame his inſtruction, is, to obſerue thoſe good things which he ſeeth in his wife, and to cheriſh them. For nothing is more forcible to incourage a woman in any good thing, then that ſhe perceiueth, that her husband doth marke and approoue thoſe good things which are in her, as well as the faults, to reproue them. And for want of this incouragement, that men are continually chiding, and neuer goe about to nouriſh any good thing, it falles out, that many women, which by good vſage might be brought to goodneſſe, grow to great diſtemper and paſſion. And as he muſt labour to increaſe the good things that are in her: ſo alſo he muſt ſeeke to amend and cure thoſe things that are faultie, wherein ſhe doth amiſſe: and for ordinarie infirmities, he muſt paſſe by them, onelie praying to God for her. But if her ſoule be ſicke of a diſeaſe that needeth phyſicke, and muſt haue a medicine; a wiſe gouernor will chuſe his fitteſt time, and conſider the nature and diſpoſition of his wife, that if ſhe be of a gentle ſpirit, he may vſe gentle meanes, which will then doe moſt good: but if ſhe be of a more hard nature, ſtronger meanes muſt be vſed,

Husbands muſt obſerue the good parts in their wiues.

and

and ſhe muſt be dealt withall after a more round manner: but alway prouided, that it neuer be done in paſſion, and before others, but with a quiet and mercifull heart, that ſhe may ſee that he ſeeketh her ſaluation, and not diſgrace; not to eaſe himſelfe vpon her, but to conuert her ſoule vnto God. How, and when admonition muſt be giuen by husbands to their wiues.

But, if the husband be violent in company to reproue; of bad he ſhall make her worſe, and more alienate her from him, becauſe ſhe ſeeth that he hath a fooliſh head, that is not a ſauiour, but a deſtroyer. And for want of this diligent care in chuſing time and place, and obſeruing the nature of the party, it cometh to paſſe, that rebukes, which in themſelues are good, and ought to be performed, doe more hurt then good, becauſe he obſerueth not where he doth it; but reproues her before company, to which he ſhould not diſcloſe his owne and her ſhame, and then alſo moſt vnſeaſonably and vntimely. For when ſhe is out of temper, and paſſion hath already ouercome her, then he falleth to adminiſter his phyſicke, as it were vpon a full ſtomacke; whereas he ſhould patiently haue waited for a fit time, and not be ſo fooliſh, as when ſhe is gone, and anger hath ouercome her, then to looke that ſhe ſhould vpon a words warning, returne and come againe into her right minde, and vpon the ſodaine reforme all that is amiſſe. But what? Shall one let his wife goe away ſo, and take her courſe? No, he muſt at that inſtant ſpeake to God for her, when ſhe is not fit to be ſpoken to. And after, when ſhe is come againe to her ſelfe, and all is quiet; then with a louing heart and good countenance, (and yet with plaine and euident proofes and reproofes out of Gods word) he muſt ſhew her fault, that godly ſorrow may bring her to repentance and amendment. And by theſe means he may gouerne well.

Another duty of the husband conſiſts in giuing her all honour and due beneuolence; which ſtands in two things. Firſt, in giuing and allowing her all maintenance and meet helps, both for neceſſity, and alſo for honeſt and Chriſtian recreation and delight, ſo far as his eſtate and hers require, and their abilities do affoord. And he muſt doe this willingly, liberally, and freely; not tarrying till it be begged or gotten from him Due beneuolence muſt be giuen to the wife.

him by importunate intreaty, as if one ſhould wring it out of *Nabals* hand, like as if it were water out of a flint ſtone. For this giueth cauſe of great ſuſpicion of want of loue: for loue is alway bountifull. And beſides, it leſſeneth the benefit by the one halfe, when it muſt be wreſted (as it were by maine ſtrength) from him. Therefore he muſt conſider, and before he be asked, prouide what he ſeeth neceſſary for her: and what may be (after a Chriſtian ſort) delightfull vnto her, and preuent her with the gift. Euen as a father that loues his childe, will not tarry till the childe come and beg apparrell, or meate, but he doth caſt before hand how to helpe him; and vnrequeſted, giues him things that be needefull: much more then muſt he doe thus to his wife, which is the one part of himſelfe, and nearer, and ſhould be alſo dearer vnto him then any other.

A ſecond worke wherein this due beneuolence muſt ſhew it ſelfe, is in giuing her due imploiment; he muſt marke and obſerue the gifts of wiſedome and gouernment, or what euer elſe God hath graced her with, that he may ſet them on work and imploy them. And hereby he ſhall ſhew his loue vnto her, and the confidence he puts in her. For it is ſaid of a good wife in the Prouerbs, ch. 32. *that the heart of her husband truſts in her*. And this is a meanes alſo to keepe her from diſcouragement and idleneſſe: and beſides, it will turne to the great good and profit of the family.

How a husband may beſt keep his wife from idleneſſe.

Which reprooues the practiſe of many fooliſh husbands, that be buſie-bodies, and will haue all come through their owne hands; and then indeed nothing goeth well through any hand becauſe of this diſordered confuſion. As if the Pilot would both hold the ſterne, and hoiſſe vp the ſaile, and be vpon the hatches, and labour at the pumpe, and doe all himſelfe, it muſt needs goe ill with the ſhip: euen ſo, in the family, when the husband taketh all vpon himſelfe, it is the next way to ouerthrow all. Therefore thoſe gifts that God hath giuen the wife, the husband muſt ſee them put to the beſt vſe: and then ſhe ſhall be a fellow-helper to him, and bring a bleſſing vpon the family by her labour. And ſo much for the duties of the husband and wife: which I doe not ſo

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ſpeake of, as though it were in the power or nature of any man or woman, to performe them: nay, by nature, we be all inclined to the contrary. The wife is naturally diſobedient and ſtubborne, prone to contemne and deſpiſe her husband: and he is readie, eyther to be out of her company, without cauſe; or being with her, to be light and fooliſh, or elſe ſowre and churliſh, and to doe her hurt by his example, and make her worſe rather then better; and both of them naturally are deſtitute of all true and ſpirituall loue one to the other. But God ſheweth theſe duties in his word, to the end, that we ſeeing our ſins and our weakeneſſe, might bewaile our wants before God, and beſeech him that requires theſe things at our hands, to worke theſe graces in our hearts; and as he hath giuen vs theſe good commandements, ſo to giue vs good hearts to keep the commandements. But, if any be ſo blinde and ſo vnacquainted with the wickednes of his owne heart, as that he dreames of ſome ſtrength in himſelfe to do theſe duties: it is certaine he neuer performed any of them in truth; nor ſhall euer, till he doe lament his wants with vnfained griefe before God, and deſire him to make him obedient, as wel as to giue him a charge of obedience. And thus much for priuate perſons; as namely, parents and children, maiſters and ſeruants, husband and wife. Now follow the duties belonging to publike perſons; as alſo what they ought to performe to ſuch as are committed to their charge, which are either in { Church, or / Common wealth.

Duties common to miniſters and people. Phil. 1. 9. Col. 1. 3. 9. 1 Theſ. 1. 2. and 2. 12. 2 Theſ. 1. 3. 11

In Church, as { Miniſter / People. } In Commonwealth, as { Magiſtrate / Subiect. }

Now the duties of the Miniſter and People, are, eyther common or ſpeciall. The common duties which mutually belong to them both, are to pray, and giue thankes one for another. That the Miniſter ought to pray for the People, the example and practiſe of *Paul*, for the Philip. Coloſ. Theſ. doth declare; for whom he gaue thankes to God, and prayed day and night for their increaſe in all good graces. Hereby then, Miniſters muſt learne to pray to God in ſecret, for the flocke committed to their charge, that God would pardon all their ſinnes, and heale their natures, and make his doctrine effe-

Miniſters muſt pray in ſecret.

Miniſters muſt be thankfull for bleſſings beſtowed vpon their people.

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ctuall to worke grace in their hearts. And then if God haue heard his prayer, and bleſſed his preaching to conuert the hearts of his people, and to ſaue their ſoules, he muſt not let this ſlip, but marke and obſerue, and retume thanks to God for it. So, 1.Sam.12.23. the people being terrified with the extraordinary thunder (being then a manifeſt token of Gods diſpleaſure againſt them) and ſeeing their ſinnes, come to the Prophet *Samuel* and deſire him to pray for them: his anſwer is, *God forbid that I ſhould ſinne againſt God, and ceaſſe praying for you:* ſhewing, that it is a great ſinne againſt God in the Miniſter, if he be not frequent in prayer for his people. So that, though the Miniſter ſtudy diligently, preach painefully, and walke religiouſly in all good conſcience: yet if he pray not to God, and beſeech him earneſtly to amend their faults, and to conuert their ſoules: and do not alſo giue thanks when he perceiueth any good thing wrought in them, and pray for the continuance and increaſe of it, he doth ſin againſt God, and faile in a ſpeciall duty that he owes to his charge. For, all planting and watering is in vaine, vnleſſe God giue the increaſe. And how can he expect any bleſſing of God, vnleſſe he doe, both often and earneſtly ſeeke for it by prayer, and render moſt hearty thanks for it, as he finds it granted?

1 Cor.3.7.

People muſt pray for their Miniſter.

And likewiſe, that it belongs to the people to pray to God for their Miniſter, it is plaine, Hebr. 13.18. where this Commandement is giuen; *Pray for vs: for we are aſſured that we haue a good conſcience, &c.* And *Paul* to *Philemon* ſaith, that he hopeth (through their prayers) to be giuen vnto them. And 2.Theſſ.3.1. he willes them to pray for him, that the word of the Lord might haue free paſſage, and that he might be deliuered from vnreaſonable men. 1.Timoth.2.1. he willeth that prayers be made for all in authoritie, that as God hath ſet them ouer vs as gouernors, ſo he would goueme their hearts, and order their proceeding aright.

This reproueth thoſe people that a long time haue liued vnder a Miniſterie: but all that ſpace cannot ſay that they haue once offered vp a true and heartie prayer to God for their Paſtor, that he might be furniſhed with gifts for the diſcharge of ſo great and weightie an office, and haue neuer

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made requeſt to God in his behalfe, to open to him the doore of vtterance, that he might diuide the word of truth aright; to be with his meditations, and direct his tongue, that he might ſpeake to their conſciences, and for their edifying. And againe, if at any time God hath powred downe more plentifull grace vpon their Miniſter, that he hath beene better ſtirred vp to teach them, and hath ſpoken with more power and zeale then ordinarie, more earneſtly reproouing their ſins, and exhorting them to repentance; yet they take it but as an ordinarie thing, and let it paſſe without taking any notice, as though it were not any mercy of God to them, to prepare the Miniſters mouth to ſpeake to their conſcience. And becauſe they be thus ſlacke in deſiring, and negligent in thankeſgiuing for ſo great a fauour, God doth iuſtly depriue them of a great part of the bleſſing, becauſe they haue careleſſy omitted ſo great part of their duty. So, for the Miniſters of the word: many there be that can ſay they haue preached many Sermons, and deliuered many doctrines and admonitions to their people; but who of many can ſay, as Ier. 13.17. *My ſoule ſhall weepe for you in ſecret?* If publike preaching cannot preuaile, I will trie what priuate weeping can do: and if I cannot moue them (by ſpeaking to them) to amend, I will moue God with many teares in ſecret to conuert them. And thus much for the common duty of both. The particulars follow. And firſt of the people.

The people muſt reuerence their Miniſters.

The firſt thing that the people muſt performe to their Miniſter, is to haue him in reuerent account and eſtimation. And this is commanded, 1. Theſſ. 5.12. where the Apoſtle giueth this charge; *Now I beſeech you brethren, know them that labour among you, and that are ouer you in the Lord and admoniſh you, that you haue them in ſingular loue for their workes ſake.* As if he had ſaid, I ſpeak not this ſo much for the Miniſters ſake, (for whether you loue him, or account of him or not, ſo long as God accounteth and eſteemeth highly of him, he is well;) but I deſire you, euen for your owne good, that thoſe faithfull men, to whom God hath giuen the Spirit of grace and wiſedome, & whom God hath ſet to watch ouer your ſoules, may not be forgotten and neglected among you, but take know-

knowledge of them, and obſerue them, and that for their workes ſake; for in truth they of all men deſerue moſt to be regarded and accounted of, in reſpect of the profit that they bring, and the worke that they performe. Which howſoeuer it ſeeme not outwardly ſo commodious, yet inwardly it is precious, and bringeth vnſpeakeable peace vnto the ſoule. For vnto them is committed the word of Reconciliation and life, and they are made diſpoſers of the treaſures of God, that bring comfort and reioycing to the heart. If then they be meanes to communicate all heauenly and ſpirituall graces vnto you, if they helpe you to heauen, if they purge the ſoule, and build vp in faith, if they beate downe ſinne, and ouerthrow the power of Sathan in you, ought you not to loue them, and that for their worke, and your profites ſake? But many there be that make no ſuch account of him, and why? Becauſe they feele no ſuch need of him, they ſee no neceſſity of his labour, but that they may well ſpare him, they can ſee no good he doth. And no wonder they can ſee none, to whom nothing ſeemeth good, but that which ſerueth their fleſh. For as they account of him, ſo they profit by him: and iuſt it is from God, that as they deſpiſe his Miniſter, ſo God ſhould deſpiſe them, and make them fruitleſſe hearers of that word, which in better mindes wanteth not a moſt excellent fruit, according as Chriſt hath ſaid, *He that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me.* If they deſpiſe God, how can they reuerence the man of God?

2 Cor. 5. 18.

A ſpecial reaſon why ſome young men grow ſhameleſſe to withſtand their Miniſters.

And hence it is, that yong and vaine perſons, in many places are growne to that height of impudencie and ſhameleſneſſe, in ſinning, and ſtanding for ſinne, as they dare ſet themſelues againſt the Miniſter of God, and oppoſe their life of purpoſe, againſt the doctrine, and ſtand as ſtifly for the diſhonouring of God, and the breach of his Law, as he can ſtand for his Law, whoſe life is nothing but a diſgracing of the Miniſterie. For, in publique view of the world, they gaine ſay that by practiſe which was taught publiquely: and euen while the reproofe is yet freſh, and ſcarcely ended, then in the heate of their raging luſt, they fall to that which was for-

forbidden by God, and by his Minister reprooued. But how comes fooliſh youth to be thus impudent, but that they are animated by the froward example of elder perſons? As thoſe yong children that mocked *Eliſha* the Prophet, how could they ſpeake ſo baſely and ſo contemptuouſly of the reuerend man of God, but that they had vſually heard ſuch things at home by their Gouernours, and muſt needes vtter them when they come abroad? But was not this their boldneſſe met with? did not God pay them home, though they were but children? Two Beares came out of the wood, and ſlue fortie of them. For, when they doe profeſſe themſelues to be aduerſaries to the man of God, and to the Law of God, they muſt needes faile in all other duties: deſpiſing the perſon, they muſt needes neglect the doctrine; and not receiuing the Preacher, they cannot take good by his preaching. The Miniſter of God then ought to be eſteemed, not according to his coates and wealth, but according to the ſingular worke performed by him, and the holy calling which he is called vnto. 2 King. 2. 23.

The ſecond dutie of the people, is, to obey the doctrine of the Miniſter, taught truely out of the word of God. This is commanded, Hebr. ch. 13. 17. *Obey them that haue the ouerſight of you, and ſubmit your ſelues, &c.* He wills them to obey their Miniſters, namely in their holy doctrine: and he addes the reaſon, becauſe they watch for your ſoules. Sith they ſtand vpon their guard, to defend your ſoules from deſtruction; therefore ſubmit your ſelues, and obey not ſo much the men, as the doctrine and inſtruction deliuered out of Gods word, by their miniſterie. And ſecondly, if you doe not this, you ſhall be ſo farre from giuing ioy to the heart of the Miniſter (which good people ſhould doe,) as that you ſhall pierce his ſoule with ſorrow, and cauſe him to eate vp his heart with griefe. For, what greater anguiſh can come to the Miniſters ſoule, then this, that, when he exhorteth his people to holineſſe, they be vnholy: he teacheth them to be ſpiritually minded, and they be ſet altogether on the world: he ſheweth them, that they muſt rule themſelues, and families after the Law of God, and they follow their owne luſt? This (of all afflicti- The people muſt obey their Miniſters doctrine.

flictions) doth moſt wound and breake the heart of the godly and faithfull Miniſter, that in loue to his flocke, preacheth Gods word ſincerely vnto them. But (will ſome ſay) what neede we care for his griefe? Nay, this is it that many deſire, and wiſh nothing more, then that they could but know how to vexe the Miniſter. But (ſaith the Apoſtle) make not ſo light account of grieuing the Miniſter, for that is not profitable for you, he hath the ſorrow of it, but you the loſſe: he is driuen oftner to runne vnto God, by your ill intreatie, and to ſeeke for the loue of God, when men do neglect him: but in the meane while he cannot, with that ſpirit and courage, pray to God for you, nor ſo powerfully and cheerfully preach the word vnto you.

Paiment of tithes onely is no full diſcharge of all our duties to the Miniſter.

This reproueth them that bragge of their good dealing with the Miniſter, and thinke they pay him all his dues, and doe their duty as well as any, and take it as a wrong, that the Miniſter eſteemeth not of them, as well as of others. But what duty is it that they performe? Doe they obey the Goſpel that he preacheth, and ſubmit themſelues to his doctrine? This is the chiefeſt dutie: and where this is not, there is no duty done, worth thankes: vnleſſe they be conuerted, they do not pay the Miniſter his due: For a faithfull Paſtor, and a man of God, regardes not ſo much the tithes, and the fleece, as the ſaluation of their ſoules. He comes (as Chriſt ſaith) to *Peter*, to be a fiſher of men: and, if they will not be drawne out of their luſts and ſinnes by his preaching, they faile in the principall duty. For, he that neglecteth obedience to the doctrine of the Miniſter, is an ill ſheepe, and vngodly perſon; ſhew what kindneſſe he will to the perſon of the Miniſter.

To yeeld maintenance.

The laſt duty of the people to the Miniſter, is to yeeld ſufficient maintenance vnto him, both for his reliefe and ſuſtenance, as alſo for his defence againſt the wrongs of ill diſpoſed perſons. And this is commanded in Galath. 6. 6. *Let him that is taught in the word, make him that hath taught him partaker of all his goods. Be not deceiued, God is not mocked, &c.* Where, willing them that are taught, to prouide for the maintenance of the Miniſter, he meetes with the common corrup-

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tion of men, that thinke all is well gotten that they can defraud and deceiue the Minister of: and therefore carnall men are neuer more witty in any thing, then in with-holding his duty. But he saith, Be not deceiued. As if he had said, You thinke to deceiue another; but indeed you ouer-reach your selfe: your selues be deceiued at the length. For, though this cunning dealing may happely be hid from men, and done so closely, that it shall not be knowne, yet God will not be thus mocked; he seeth and knoweth mens fetches well enough: there is no cloaking with him that searcheth the hearts. For if you deale thus wrongfully, make account, that as you sowed, so you shall reape; such as your seeding was, such shall be your harueſt: this your corrupt and vniust dealing, shall in the end bring much discomfort to your selues. And in another place the Apostle saith, *If they giue you spirituall things, is it a great matter that they receiue carnall?* And, *Those that serue at the Altar, liue by the Altar.* So that it is the peoples duty, freely and without grudging to helpe the Minister with sufficient allowance for matters of this life.

The people should defend their Minister against the wrongs of ill men.

Lastly, they must giue him assistance, against the wrongs of bad men: as is noted of *Aquila* and *Priscilla*, Rom. 16. 4. that they stood for *Paul*, euen to the hazard of their owne liues. And that was not a thing that he alone stood bound vnto them for, but in so doing, they deserued thanks of the whole Church, which receiued good by his ministerie. And if this dutie were carefully performed, persecutours would not be so bold and audacious to molest and trouble the Ministers and faithfull men of God, as they be. But it cometh oft so to passe, that though the Pastor be in all things faithfull to his power, and beare such a loue vnto his people, that he would part with his life to doe them good: yet, let but some vile person, of a wicked and vngodly life, (as indeed the diuell neuer wants such instruments to vexe Gods Ministers) let some base limme of the diuell step forth to set himselfe against the Minister, and to persecute him, many in the Congregation will be ready to ioyne with him, and haue their hand in as deepe as any. And for others of the better

ſort, what courage haue they to ſtand for him, and to defend his good cauſe? when will they open their mouthes in his defence? or put themſelues into any trouble to procure his ſafetie? but are ready to ſay, It was his want of diſcretion, he was too haſtie and vnaduiſed, he might haue kept himſelfe quiet. And thus, either becauſe they be daſtardly and dare not, or malicious, or at the leaſt careleſſe and will not, almoſt none can be found that will ſtand in the maintenance of their faithfull Miniſter, againſt the fury and malice of Sathan and his members, wicked perſecutors. But this is a grieuous fault: for if any had a good friend to whom he were much beholding, and of whom he had receiued many benefites, no man almoſt is ſo cowardly and baſe minded, but if he heard one raile vpon him and abuſe him, he would take courage to ſpeake for him, and for his credit: but who (almoſt) can be found, of many in the pariſh, that can affoord a good word for the Miniſter? Nay, are not moſt of this minde, that if he be moleſted, they thinke all is loſt that falleth beſide? Thus much for the duties of people; the Miniſters particular duties follow.

Particular duties of miniſters to their people.

The firſt is, to be a good example and patterne vnto his people, in loue, in faith, in patience, and in euery good worke. As 1. Tim. 4. 12. *Let no man deſpiſe thy youth*, ſaith *Paul*. Yea, but, might *Timothie* ſay, how can I ſtay them? He anſwers, Shew thy ſelfe an example to thoſe that beleeue. This then is commanded as a duty that gaineth the Miniſter great reuerence and account in the hearts of the people, and keepeth him from contempt, that the light of God ſhine foorth in him, and that they may ſee the graces of the holy Ghoſt in his conuerſation. And therefore alſo the Apoſtle ſhews how he muſt gouerne his ſeruants, and order his children, and his whole houſhold; elſe if he lay loade of doctrine vpon others, and doe nothing himſelfe, they may ſay, *Phyſitian heale thy ſelfe*; and *Pull the beame out of thine owne eie, thou hypocrite*: And this will make all his preaching fruitleſſe and vaine; for he that cannot gouerne himſelfe and his owne familie, how is it poſſible that he ſhould order his flocke aright? Therefore he muſt ſhew his firſt skill in gouerning himſelfe and thoſe

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that be neareſt vnto him.

The next duty of the Miniſter is, to preach the pure word of God, in ſeaſon and out of ſeaſon; to feede the flocke diligently and faithfully, to prepare and deliuer ſuch wholeſome doctrine as may nouriſh the ſoules of his people, to diuide the word of truth aright, to ſpeake to the capacitie and conſcience of his hearers, in all diligence and faithfulneſſe, not making merchandize of the word and Goſpel of Chriſt; that ſo his people may be prepared a fit and pure virgin, to be married vnto Chriſt. And ſo farre as he doth theſe things, namely, that in doctrine and example he goes before the flocke, ſo far he may looke for duty at their hands: or if they performe it not, yet he may ſay as *Iſaiah* did, in cha. 49. ver. 4. *My iudgement is with the Lord, and my worke with my God.* And thus much for thoſe ſuperiors which haue authority in the Church, and their inferiours. The ſuperiours and inferiours in Common-wealth, follow; and thoſe are Magiſtrates and Subiects.

The firſt duty of the Subiect, is ſubmiſſion both inward and outward; In heart to reuerence, and outwardly to obey the Magiſtrate. And this is commanded, in Rom. chap. 13. *Let euerie ſoule be ſubiect to the higher powers.* He commands not onely a bodily ſubiection, which may be in many rebellious perſons that reſiſt authoritie, and lie open to the curſe of God for this ſinne: but an inward ſubmiſſion of the ſoule, as vnto a ſparke of Gods authoritie, and an appoyntment of his. For if this inward be not firſt, the outward will faile vpon euery light occaſion. There muſt be alſo an outward ſubiection, in obeying their commands, ſo far as they command lawfull things. As Titus chap. 3. verſe 1. *Put them in remembrance, that they be ſubiect to all in authoritie, and obedient.* But if it ſo fall out, that the Prince or any in authoritie vnder him, command things vnlawfull, againſt the commandement of God; then indeed we muſt with Saint *Peter* ſay, *It is better to obey God then man*: but yet ſo, that we be content to beare any puniſhment that ſhall be layed vpon vs, euen to death it ſelfe. As *Daniel*, when the King made a wicked Edict, would not yeeld vnto it: but yet he was content

Subiection.

Acts 4. 19. 20

to yeelde to the puniſhment with patience, and neuer went about to gather a power againſt the King, in his owne defence. And the three children would not preferre *Nebuchadnezzars* commandement before Gods, neyther yet did they by rebellion ſeeke their owne deliuerance, but quietly gaue vp themſelues to death, expecting helpe onely from God. So that if the Magiſtrates commandement be lawfull, the ſubiect muſt obey: but if he require an vnlawfull obedience, he muſt not rebell, but ſuffer the puniſhment, without grudging euen in heart, as Eccleſiaſt. 10. 20. *Curſe not the King, no not in thy thoughts, nor the rich in thy bed chamber. For the fowles of the aire ſhall deſcrie it, &c.* As if he ſhould ſay, Though the King, or thoſe in authoritie vnder him, doe thee wrong, yet allow thou no miſchieuous or wicked thought againſt them. For if thou do, God will bring it to light. But if the King be vniuſt and wicked, then we muſt pray to God to conuert him, as *Paul* commands, 1. Tim. 2. 2: that as our ſinnes haue brought an ill gouernour ouer vs, ſo our prayers may eyther remoue or better him. The firſt duty then is ſubiection without gainſaying.

Payments, Rom. 13. The ſecond, is, to pay their dues, willingly and freely without diſcontentment, as *Paul* ſpeakes, *Tribute to whom tribute, cuſtome to whom cuſtome*: and what-euer payment elſe is neceſſary for the maintenance of their eſtate; partly that they may be able to repreſſe rebells and enemies: and partly that (hauing ſufficient maintenance from the people) they may not be diſtracted, but bend their whole indeuor to the good gouernment and protection of their ſubiects.

Magiſtrates duty. Let vs now conſider the duties of the Magiſtrate. For, he hath his charge too: and much is required of him to whom much is giuen.

1. Religion. Firſt then, his duty is, to looke to godlineſſe; that religion, and the pure worſhip of God be confirmed and maintained in his land. As 1. Tim. 2. 2. *Paul* willeth to pray for thoſe in authoritie, *that we may liue a godly life vnder them.* Firſt then, the Magiſtrate (according to his place) and the authoritie thereof, muſt haue a care of godlineſſe: and looke that the holy ſeruice of God be ſet vp, and all falſe and idolatrous

worſhip

worſhip ſuppreſſed. And this did the godly and Chriſtian Kings in former times: As *Hezechiah* and *Iosiah*, whoſe greateſt care, and firſt worke, was to pull downe all idolls, and to exhort and command their people, to practiſe the pure and holy religion of God according to his word. And where this is not done, the duties of the ſecond Table muſt needs be neglected.

The ſecond duty of the Magiſtrate, is, to maintaine peace and quietneſſe, to prouide for the vnity and concord of their ſubiects: as in the ſame place of *Timothie*, *That we may liue a godly life with all peace and quietneſſe.* 2. Peace.

Now they muſt prouide for peace, by pulling downe and repreſſing the wicked with their authority; and alſo by maintaining & defending the innocent, and rewarding the good. For vnleſſe the Magiſtrate vſe his power, and ſhew his authoritie againſt ſinners, they will be practiſing & ſtirring againſt Gods children. The ſerpent will be nibling at the heele, darkneſſe will hate light, and the dogs wil be worrying the ſheep. The diuell driues them, and needs they muſt be troubleſome, as he their captaine is. For an ill conſcience is alwayes fierce: and not hauing the peace of God to quiet them, they cannot be quiet.

What courſe or way muſt be taken then? The Magiſtrate muſt make them quiet, by turning the edge of the ſword againſt them, he muſt repreſſe them and let them ſee, that if they be troubleſome, it ſhall be to their coſt, they ſhall trouble themſelues. And this will ſomething bridle them; that good men may haue ſome reaſonable peace by them.

The third duty of Magiſtrates, is, to procure honeſtie, as in the ſame place of *Timothy*, the Apoſtle ſpeaks. Now this they muſt do, by remouing all lewd practiſes & perſons, and thoſe things that are occaſions of euil; as ſtewes, houſes of filthines, and houſes of gaming and ſtage-playing, which are meanes to prouoke men to much luſt and vnthriftineſſe, contrarie to ciuill honeſty and good maners. Theſe things the Magiſtrate muſt reforme, ſo farre as his authoritie will ſtretch, or elſe he is not faithfull in his place. And this is commended in *Aſa*, that he put the Sodomites out of the land. Another poynt 3. Honeſtie. 1 King. 15.8.

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of honeſtie is, to take order for the poore in good ſort. Firſt,
Rogues muſt be puniſhed. for rogues and runagates, who being ſtrong and luſty, make begging and wandering their trade of life; that they be ſeuerely puniſhed and ſet to worke: that no maintenance or allowance be giuen vnto them without puniſhment, vnleſſe they will ſettle themſelues to labour: for ſo the Apoſtle ſpea-
2 Theſſ.3.10 keth, *He that will not worke, let him not eate.* And, what more diſhoneſt thing can be in a Chriſtian Common-weale, then that ſuch men ſhould be permitted? which fill the land with ſinne, making their life nothing elſe but a continuall practiſe of filthineſſe, theft and idleneſſe (which are ſinnes of Sodom) that liue without a calling, without magiſtracy, without Miniſtery, without God in the world; that neither glorifie God, nor ſerue the Prince, nor profit the Common-weale: but are an vnprofitable burthen to the earth, and a blot to the State, and (as droanes) liue on other mens labours, and on the ſweate of other mens browes. Theſe filthy perſons, and vnprofitable generation, this refuſe and off-ſcouring of the world, muſt be purged away by the hand of the Magiſtrate; in whoſe hand there is power, and to whom God hath for this intent committed the Sword, that ſuch rotten branches may eyther be cut off, or amended. And this the excel-
Iob 30.1.2. lent and worthy example of *Iob* ſufficiently confirmes: who though he was abundant in mercy, and in all liberalitie to the poore and needy, (whoſe neceſſity, and not idleneſſe, made them ſtand in neede of his helpe) ſo that he was an eie to the blinde (as euery good man and Magiſtrate, eſpecially, ought to be) and a foote to the lame, &c: yet, for theſe wicked perſons, he ſo hated their ſinne, and puniſhed ſo ſharply their perſons, as that they had rather flie to the wilderneſſe, and imbrace the rockes, lie among the buſhes, and eate the Iuniper rootes, then be ſeene in that place where *Iob* had any thing to doe, or come within the limites of his authoritie: yea, ſo infamous were they growne, that men ſhouted at them as at a theefe: and they were almoſt quite baniſhed from the company of men. And he giues this reaſon, They were villaines, and the ſons of villaines, more baſe and vile then the earth they treade vpon. This ſentence the

holy

holy Ghoſt giues of theſe yong and luſty vagrants. But one might ſay, Be they not men, and beare Gods image? Nay (ſaith he) they haue ſo defaced the image of God, as that they be not to be compared to the dogs of my flocke. The dogs of the flocke doe good in defending the ſheepe: but theſe are good for nothing, and doe nothing but diſhonour God, and defile the Land with all filthineſſe and abomination. Therefore thoſe whom God hath made the head and hands of the Common-weale, muſt ioyne their indeuours together, to roote out the race of theſe vngodly and hurtfull perſons. Which lately was, by wholeſome and good lawes, ſomething well redreſſed among vs: but now through the negligence and fooliſh pitie of the inferiour Magiſtrates, in not executing theſe lawes, they begin to reuiue afreſh, and (if the wiſe care and diligence of thoſe in higher place helpe not) will take head againe, to the ſhame of them, and hurt of the whole Common-weale. Therefore, as they will haue a care to performe their duty, and wipe away their owne diſgrace, and heale manifold euils of the Common-weale, and hinder many ſins among men, and eſtabliſh a chiefe poynt of honeſtie by their gouernment; they muſt ſweep away this filth of the earth, and not ſuffer them to be maintained in idleneſſe. For the beſt mercie to ſuch, is to helpe them out of their ſin, by puniſhment: and it is a great note of loue to God and the Common-weale, to reforme or remoue thoſe that be profeſſed enemies to both.

Maintenance for the poore.

Secondly, for ſuch as by reaſon either of age or weaknes, or want of limbs, cannot labour, or elſe if they haue ſtrength and vſe of it, cannot earne ſo much to maintaine them and their family, they muſt be helped by the prouident care of the Magiſtrate; and Chriſtian order for that end is to be taken, that they be not conſtrained to begge their bread. For it is a moſt diſhoneſt and baſe thing to ſee men ſtand crying at the doore, like dogges for bread. This bold and importunate begging, corrupts their manners, and is grieuous to an honeſt and modeſt mind, keeps them in idleneſſe, and drawes a thicke skin of impudencie ouer their faces. Therfore to preuent theſe euills and hurts, that wiſe and mercifull diligence

Open and often begging maketh the poore impudent.

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of the Magiſtrate, muſt take order for their timelie and chriſtian reliefe, that they may not be compelled to begge it abroad, but may haue ſo much ſent home vnto them, as may ſupply their neceſſary wants.

And thus much for ſuperiors in authoritie. The ſuperiors without authoritie follow, and their inferiors:

which are either in { Gifts, / Age.

Duties of inferiours. Gods gifts are to be acknowledged.

The duties of thoſe which are inferiour to others in gifts, is, firſt to acknowledge their gifts, and reuerence them for the ſame. If God haue beſtowed vpon any one more wiſedome, more godlineſſe, more diſcretion, or vnderſtanding then another; though he haue no authoritie, yet he hath an excellencie and ſuperiority aboue thoſe which haue not equall gifts: and this they muſt confeſſe, and approoue to Gods glorie, and honour him whom God hath honoured. Elſe, by obſcuring Gods gracious gifts, they clip the Lords coine, and (ſo much as they can) hinder the glorie of God, and the good fruit that might come to men by them. They muſt therefore with reuerence be acknowledged. And thus the woman of Samaria, in Iohn 4. which at the firſt ieſted with Chriſt, at length perceiuing his gifts, acknowledged him to be a Prophet, (for ſo farre onely ſhe ſaw then) and dealeth more reuerently with him. And *Nebuchadnezzar* ſeeing that *Daniel* was indued with wiſedome and knowledge from God, to expound dreames, more then himſelfe or any of his nobles, doth confeſſe it, and reuerenceth him for it. But contrary hereto is their practiſe, which through enuie and pride ſet themſelues to depraue and leſſen other mens graces, and thinke no gifts worth looking after, but their owne; and iudge all men fooles beſides themſelues. Yet they thinke it is a duty, that other men ſhould acknowledge their outward gifts, as wealth, parentage, titles, and ſuch like, and reuerence them therefore; as indeed they ought to be reſpected with a ciuill regard for peace ſake: but no man is bound to thinke the better of them for their worldly greatneſſe. And why then doe not they themſelues eſteeme and acknowledge the inward gifts beſtowed vpon others, which are much more excel-

excellent then theirs?

The ſecond duty of inferiours in gifts, is to make a good vſe of the gifts that others haue beyond them, imitating the godlineſſe and patience that they ſee in them, taking counſell and direction from them. And as they muſt reuerence theſe graces in another, ſo they muſt labor for them in themſelues, as it were to light their candle at his, and to draw ſome drops from his full bucket. The good gifts of others are to be imitated.

Thus the woman of Samaria, ſo ſoone as ſhe perceiued Chriſt to be another manner of perſon, then at the firſt ſhe tooke him to be, left off ieſting, and fell to aske him ſome queſtions of Religion, that ſhe might be the better for meeting with a Prophet. And *Pharaoh*, perceiuing *Ioſephs* wiſedome and prouident foreſight, put him in ſuch a place, where his good gifts might procure the common good.

And *Nebuchadnezzar*, ſeeing *Daniels* fitneſſe for an high place of office, preferred him where he might put his wiſedome, and other graces, to the proofe and practiſe. And he, who thus makes good vſe of the gifts of others, doth in truth, acknowledge and reuerence them in others: elſe all ſhew of accounting of them is but hypocriticall, and ſhall yeeld no comfort to the ſoule afterwards.

This ſhames and reprooues them, that heare many graue and godly ſpeeches, and yet learne not any peece of one, to follow it. How many examples of patience and holineſſe, and mortification doe they ſee in good men, and yet be neuer a whit the better for them? God hath giuen ſo many graces for their good, and will they profite by none of them? This is a great fault, and ſhewes that indeed there is no true reuerence; for that which one eſteemes and accounts of in an other, he would be very deſirous and glad to be partaker of himſelfe.

Now on the other ſide, ſuperiors in gifts muſt turne their gifts to the greateſt good of others, vſing their wiſedome to direct, their knowledge to inſtruct, their ſtrength to beare burdens; as the Apoſtle *Paul* ſaith, Romans chap. 15. verſe 1. *You that are ſtrong*, muſt not lay burdens on the weake, to oppreſſe them, but *beare the burdens of the weake*, to help them.

Vnleſſe

Vnleſſe therefore he, to whom God hath giuen more graces then ordinary, do vſe that which he hath receiued, to the honour and glory of him that gaue it, and to the good of mankinde, for which he gaue it, he is found an abuſer of the Lords talents; which gaue them him, not to the intent he ſhould vaine-glorioufly ſet himſelfe aboue others, that want them (and ſo treade his inferiours vnder foote, or cruelly oppreſſe, or craftily circumuent and deceiue thoſe of meaner capacitie then himſelfe,) but to imploy himſelfe to the common good of the whole Church, and the further edification of ſuch as are weake. For, as he hath receiued more, ſo (according to the number of theſe talents) he muſt bring forth a greater increaſe.

Duties of the younger.

But for one to grow proud, and ſet himſelfe aboue others, in regard of his preheminence; that brings the curſe of God vpon him, and is the next way to make him deſpiſed, and to loſe his gifts which he cannot better imploy. As it is ſeene by wofull experience in a great number, whom God hath furniſhed with many gifts, both of body and minde (ſo that there was great hope, that they ſhould haue much ſet foorth the glory of God, and done great good to the Church of God,) when they beganne once to lift vp themſelues, and to ſeeke their owne vaine-glorie, more then the glorie of God (and ſo to turne their gifts the wrong way) themſelues haue growne in contempt, and thoſe graces they had afore, haue rotted away, and by little and little come to nothing. And iuſt it is with God that it ſhould be ſo: For that man which will not honor God with his gifts, God will ſee that he ſhall not haue any true and conſtant honour by them. And better that they & their gifts ſhould periſh, then that they ſhould haue them to do no good to others, but to ſet vp & aduance themſelues aboue their brethren. Thus much for ſuperiours and inferiours in gifts: Thoſe in age follow.

The duties of yonger perſons to thoſe that are ancient, is, to ſhew forth a reuerent opinion of them, and all dutifull and modeſt behauior toward them; in regard that they carrie vpon them, as it were a print of Gods eternitie. This is commanded in Leuitic. chap. nineteene, verſe thirty and two, *Riſe*

vp

vp before the hoare-head, and honour the perſon of the aged; I AM THE LORD. Where (in giuing this Commandement of honouring the aged) he meeteth with yong proud perſons by this reaſon, I AM THE LORD, to whom thou oweſt thy ſelfe and all poſſible obedience, I will haue it thus; and in this reſpect, it were the beſt way for thee to yeeld it, or elſe thou doſt not onely deſpiſe the aged, but euen the ancient of dayes, the God of heauen, who hath giuen commandement, and ſtandeth for the honour of the aged. So in *Eſay* chapter three and verſe fiue, it is noted as a curſe of God, and a plague, that cometh with the ſubuerſion of the commonweale, when ſuch wofull confuſion ſhould take place, as that yong boyes and children (of no diſcretion and gouernment) ſhould preſume againſt the ancient; and proud youths (that haue no grace, nor any thing to commend them) ſhould grow to that extremitie of impudencie and ſhameleſneſſe, as to preſume againſt their betters, and preferre themſelues before their elders.

Which doth ſharply reproue the cuſtomable rudeneſſe of our yong perſons, that ſhew no token of reuerence to their elders, in riſing or being vncouered before them; but vſe ſuch behauiour towards them, as if they were their companions or play-fellowes.

The duty of elder perſons, is to giue a good example. For, *A gray head is a glory, if it be found in the way of righteouſneſſe.* If they be godly and holy, and ſhew foorth a wiſe and graue conuerſation; then either yoonger perſons ſhall giue them their due reuerence; or if they doe not, the ſinne lieth vpon their owne heads, and themſelues are blameleſſe. Of elder perſons.

So, Titus, chapter 2. and verſe 2. *The elder muſt be ſober, honeſt, diſcreet, ſound in the faith, loue and patience.* As their bodie decayeth, ſo their ſoules muſt increaſe in all grauitie and ſobrietie: and for their vnſound limmes and weake, they muſt get a ſound and ſtrong faith. By the long continuance of time, and often vſe of the meanes of ſaluation, they muſt get great ſoundneſſe and power of faith, which may worke abundantly in them the fruites of loue, that alwayes doe accompany true faith: and this loue will make them patient

tient, not froward, not peeuiſh, not eaſie to be offended; but full of long-ſuffering, and to be an example to others of meekenes. But contrariwiſe it is in thoſe, whoſe ſins of their youth haue ſoaked ſo deepely into them, and ſo filled their bones, as there is no grace to be ſeene in their old age. Their words are altogether light, vaine, and fooliſh, nothing ſauouring of grace; ſo that no man can ſee any matter of reuerence, neyther craue aduice of them, or be ſilent to heare ſuch vile and vnſauoury talke as cuſtomably comes from them; and their conuerſation is full of teſtineſſe, and vnaduiſed wrath, and blotted with miſerable and abiect couetouſneſſe and greedineſſe, that they are alwayes ſmelling earthward, and purſuing the world ſwiftly, when they can ſcarce goe vp and downe in the world. No grace, no wiſedome, nor any vertue beautifieth their gray haires. Theſe want (and that iuſtly) their honor, becauſe they haue the firſt ſtep (namely old age,) but they lacke the vpſhot and perfection, that is, to be found in the way of righteouſneſſe. And thus much for the duties of ſuperiours and inferiours commanded in this Commandement. The reaſon is next.

That thy dayes may be long in the land, which the Lord thy God giueth thee.

THis is taken from the good effect and commoditie, that will follow to him that keepeth this Commandement. It ſhalbe for his profit, he ſhall haue the benefit of it himſelfe. So that hence we may learne this leſſon; That the way to get a proſperous and long life, is, to be obedient to parents and ſuperiours, and to honour them. As Epheſ. chap. 6. verſe 2. he ſaith, This is a Commandement with promiſe, namely, with an expreſſe and ſpeciall promiſe, for the ſingular good of all that keepe it. For indeed this ſtirres vp the heart of the Parent, to pray to God for his children, that he would powre a bleſſing on them. For ſo are the words in the originall, *That they may prolong thy dayes, viz.* thy Parents: when they ſhall haue occaſion to thanke God with a glad and ioyfull heart, for that comfort which they haue receiued, by the obedience

Obedience to our parents and ſuperiors lengtheneth our dayes.

dience and dutifulneſſe of their children: this brings with it a bleſſing of God vpon the ſoule and body of ſuch a child, to prolong his life in all happineſſe. But on the other ſide, when the father and mother of the child, through his rebellion and obſtinacie, are driuen to ſigh and mourne before God with a troubled ſoule, that he that ſhould haue bene one of their greateſt comforts, is one of their greateſt griefes; this brings a curſe, and prouokes God to cut off his life vntimely, and his ſoule alſo (vnleſſe he repent) to his damnation. An example of this we haue in the Rechabites the ſonnes of *Ionadab*, Ierem. 35. verſe 19. They did reuerence their parent ſo much, as that when he (ſeeing the exceſſiue abuſe of wine to drunkenneſſe, and the abuſe of houſes and lands, to couetous greedineſſe) commanded them to drinke no wine, nor build houſes, nor buy land: which might ſeeme an hard commandement, abridging them of their pleaſure and profit; yet in loue to their father, they kept it faithfully all their dayes. Now God comes vpon the Iſraelites and condemnes them by the example of *Ionadabs* ſonnes, ſhewing that he had bene a better father to them, then *Ionadab* had bene to his ſonnes; and his commandements reſtrained them from no lawfull delight, but onely from ſinne which would deſtroy their ſoule; yet they would not be ſo obedient to him as the Rechabites were to their father. Therefore in the laſt place he comes to giue a reward to the Rechabites, and ſaith, that *Ionadab the ſonne of Rechab ſhall neuer want a man to ſtand before him.* Such a good thing, and ſo acceptable it is to God, that children ſhould ſubmit themſelues vnto their parents. And ſo *Ioſeph* hauing bene a good ſonne vnto *Iacob*, *Iacob* prolonged his dayes; for he prayed ſo heartily for him, that God could not deny his prayer. Alwayes when *Ioſeph* came, then *Iacobs* mouth was full of bleſſings; and he was ready to pray for him with his whole heart. And theſe prayers of his were not vaine and fruitleſſe, but tooke ſuch place, that God indeed bleſſed *Ioſeph* in himſelfe and his poſterity abundantly. So that the beſt diet (as it were) and the beſt aire to make men liue a long and happy life, is to be obedient to their parents and ſuperiors.

Therefore let children learne to be dutifull and ſerue their parents, as *Paul* ſaith, that *Timothie* did ſerue him as a ſonne ſerueth his father: and the like is taught in Malac. 3. 17. Thus doing, they ſhall bring Gods bleſſing vpon their ſoules and bodies: otherwiſe they ſhall either haue a ſhort life, or if they liue long, their life ſhal be filled with miſeries, or their ſoules with ſuch raging and vnruly luſts, as draw downe the heauy wrath of God vpon them.

2

We ſhould labour more to make our children gracious then great.

This ſerues alſo ſecondly, to inſtruct parents, that if they would haue it goe well with their children, they muſt not then ſo much labour to get great matters in the world for them, as to take them downe betime, to inſtruct and nurture them in godlineſſe, and to endeuour to worke reuerence and pietie in their hearts; or elſe, be they as great as they will, they ſhall get but a curſe vpon themſelues. As we ſee in *Dauids* ſonnes, when he was remiſſe in bringing them vp in the feare of God, and let them haue their owne way, and could not finde in his heart to correct them; how did Gods curſe purſue them? One commits inceſt, the other (ſeeing *Dauid* would not puniſh ſo heinous a ſinne) vſurpeth authoritie, and becomes his brothers iudge and executioner; and after alſo drioeth his father out of his kingdome, and ſeekes his life, till himſelfe was ſurpriſed by a miſerable death, Gods hand taking vengeance on his wickedneſſe. Another, for trayterous practiſes was iuſtly put to death by his brother. So all theſe came to a fearefull and a violent end, becauſe he would not reproue and correct them, as he ought to haue done. But for *Salomon*, his father inſtructed him, and his mother taught him: he was kept in, and not ſuffered ſo to runne after vanitie. Therefore we ſee what bleſſings befell him, and what a curſe ouer-tooke the other three. Therefore, as parents may, and muſt, deſire an happy and long life for their children; ſo they muſt alſo vſe the meanes to get it for them by good nurture, and maſtring of them, to make them know and doe their dutie. For, it is much better that parents tame them by correction, then God deſtroy them in his indignation. And if they be not ſtaied at firſt, they will proceed from rebellion againſt parents, to be rebels againſt the Magiſtrates,

2 Sa. 13. & 15.

1 Reg. 2. 25.

Prou. 4. 3. 4. & 31. 1.

giſtrates, and euen againſt God himſelfe, till they be brought to vtter confuſion.

This ſerues alſo for the comfort of dutifull children; who, though they be left in a poore eſtate, deſtitute of all worldly wealth; yet let them not looke ſo much vpon their preſent want, to be diſcouraged, as vpon their former obedience to be comforted. Haue they behaued themſelues humbly and thankefully towards their parents? haue they bene willing to doe for them what good they could, to yeeld due obedience vnto them? make account then, that God will bleſſe and ſuccour them, that they ſhall liue a long and happy life vpon the earth. But thoſe that be now ſo rebellious, as they be ſicke of the father or mother, and deſire the parents lands, more then their life: they may iuſtly looke that the day wil come, when their children will be as weary of them, and as willing to be rid of them, as they haue bene of their owne parents.

3 Children need not be diſcouraged for their pouertie, but for want of pietie.

But here ſeemes an obiection to ariſe; We ſee it far otherwiſe oft-times. Wicked perſons often liue long: and thoſe that be obedient, many times die quickely. To this we may anſwer, That the reprobate liueth but to heape vp wrath againſt the day of wrath, and to make vp a greater meaſure of his ſinnes, that God may make vp a greater meaſure of vengeance. So that the greateſt promotion for reprobates, were to die, as ſoone as they be borne; for, the longer they liue, the more ſinnes they commit, and the more ſhall be their torments. But for the godly, if God cal them away, it is to bring them to a better place, that they may be taken from the euill to come. As the onely good ſonne of *Ieroboam* died yong, to the intent he might not be infected with the fearefull ſins of his fathers houſe, which might haue inſnared him, if he had liued longer among them: and alſo, that he might not be afflicted with the ſight of thoſe horrible iudgements, that were to fall vpon that graceleſſe familie. And this is no ill bargaine, to be taken from earth to heauen, from the conflict to the triumph, from the battell to the victorie, from man to God, and the company of his holie and bleſſed Angells and Saints. Eſay 57.1.

That the Lord thy God giueth thee.

All good things are gifts. Pſal. 44. 3.

IN that it is ſaid, God giues them this Land; this we learne, that all good things are the gifts of God. As the people of God ſay in the Pſalme, Their ſword and bowe did not bring them into the land of Canaan, but the Lord; according to his promiſe made to *Abraham*, to giue that land to him, and his ſeed for euer. So that God giueth poſſeſſions and inheritances, not our owne wit nor nature. As Deut. 2. God ſaith, he gaue the Edomites, Ammonites, and the Moabites, their poſſeſſion; and he did caſt out great giants before them. They thought it had beene their valour: but God ſaith, it was his mighty work, or elſe they could not haue ſtood before thoſe huge and monſtrous giants. And he ſaith alſo, that they ſhall haue it ſtill. So that God both puts and keeps men in poſſeſſion. So in Pſalme 24. 1. 2. *The earth is the Lords:* and then he giueth a reaſon; becauſe he is the maker and preſeruer thereof. All men in the world cannot make one creature; and when a thing is made, they haue no power to preſerue it. Becauſe God can onely create and make, and when they be made, vphold and preſerue theſe things, he is onely the true owner of them. And although he put man into poſſeſſion, yet he wil neuer put himſelfe out of poſſeſſion, but he will haue the diſpoſing of all. No man hath the fee-ſimple of his life: the beſt is tenant at will: and if God call the ſoule, it muſt not take day with him,

Vſe 1. Thankfulnes is due vnto God for the benefites of this life.

Sith then the earth is the Lords, and all that is therein, and he is the right owner of it; this vſe we muſt make of it; thankfully to acknowledge, whence we receiue all theſe things that we enioy, and carefully to vſe them to the honour of the giuer. Moſt men will ſay, who is ſo ſimple but he knoweth, and confeſſeth, that God giues him all things? In word, it is true, almoſt none but will ſay ſo: yet in deed and in practiſe, how many be there which deny it, and ſay the contrary? For, where there is a true and hearty perſwaſion, that God doth freely beſtow all things, and we haue them of his gift, theſe two things will alwayes follow: Firſt, ſuch (ſo farre as they

are

are ſo perſwaded) will neuer be proud; for they can ſay to themſelues, What haue I that I haue not receiued? and then we will rather be the more humble, when we know that we are more indebted to God, and haue a greater reckoning to make. For all ſwelling proceeds from hence, that one thinks he is beholding to no body but himſelfe.

Secondly, he that in truth of heart confeſſeth he hath it from God, will vſe that he hath to Gods glorie; and not beſtow it vainely vpon his owne luſts. For why doth God giue you ſo large wages, but that you ſhould doe him the better ſeruice? and why hath the ſteward his maſters goods, but to lay all out to his maſters profit? Elſe if a ſteward ſhould ſay, I haue only the keeping of the mony, but it is all my maſters, and not mine; and yet he will ſpend it lauiſhly in gaming or rioting: then he is either a diſſembler, and thinkes not that it is his maſters, though he ſay ſo; or elſe he is a theefe that will waſte his maſters goods ſo vnthriftily. But in truth the ill vſe of goods, ſheweth that moſt men in their hearts ſay of their goods as the Atheiſts of their tongues, Pſal. 12. *Our tongues are ours, and we will ſpeake*: So theſe ſay of their wealth; It is ours, and we will do with it what we luſt. But it is not yours. When did you purchaſe it of God? When payed you any price to him for it? Where was the bargaine made, or the writings ſealed? What, is God ſhut vp within the cloudes, that he hath nothing to doe in the earth? Nay, but time will come that they ſhal know (to their griefe) that the earth is the Lords, though he (for a while) hath permitted the vſe of it to the ſons of men. Therefore let men learne in the vſe of their lands and goods, to acknowledge God to be their ſoueraigne Lord and maſter, and let not their luſt be maſter of the Lords goods.

2 The abuſe of the good gifts of God doth oft deprive vs of the things themſelues: or better to want them then haue them.

This ſerueth alſo for the terrour of thoſe that haue, and do abuſe the good benefits of God to his diſhonor. God will certainly turne them out; or if he keepe them in, it ſhall be but as in a priſon. They ſhall not haue the vſe of theſe things by the vertue of the Couenant, that they may ſay as it is here ſaid, The Lord thy God gaue thee theſe and thoſe things: but thus they may ſay, The Lord thine enemy hath permitted

thee to haue theſe and theſe things. *Iudas* could not ſay, the Lord my God hath giuen me this money: but, the Lord hath appoynted me to periſh by this money. And ſo it is with all ſuch as abuſe Gods benefits; they come not in mercy, as bleſſings and fauours, to further their ſaluation, but they come as curſes to harden their hearts, to make thē proud, couetous, or riotous, and ſo to procure their ſooner and ſorer deſtruction.

3 Gods childrē ſhall want no good thing.

Laſtly, this ſerueth for the comfort of Gods true children and faithfull ſeruants. Sith God giueth all things, therefore ſurely they ſhall want nothing that is good for them: for he himſelfe ſaith, It is not good to giue the childrens bread to dogs; and ſhall we thinke that he will do it? Doth God feed the ſwine, and will he ſtarue his children? And therefore that which oft times they take for a diſcouragement, that Atheiſts, and profane blaſphemers, haue money to ſpare and carry away, when Chriſtians be in miſery, pinched with want and neceſſity; that ſhould be a great incoragement to their faith. For, be the dogs kept thus fat and well liking? Sure then the children, though they haue not things ſuperfluous to make them wanton, yet they ſhall haue things neceſſarie for their vſe and comfort. For, the Lord is our habitation, he is *a Sunne and ſhield vnto vs: The Lord will giue grace and glory, and no good thing will he with-hold from thoſe that walke vprightly.* Pſal. 84. 11. And theſe things they haue by vertue of Gods couenant, and as teſtimonies of his loue. And therefore, though their portion be not altogether ſo large: yet, *a little that the righteous hath, is better then the troubleſome abundance of the vngodly,* Pſal. 37. 16. For they may ſay, the Lord our God hath giuen vs theſe things, and that in mercy. Therfore ſince God is true, and iuſt, and mercifull, ſince he is Lord of heauen and earth, if they caſt themſelues and their truſt vpon him, he will caſt all things good and neceſſary vpon them, in the due and fit time: or if they haue ſome outward wants, they ſhall be recompenſed with inward graces, and better comforts. And ſo much for the fift Commandement, concerning the ſpeciall duties of men, in reſpect of their place, gifts, and age. The ſixt Commandement followes.

The

The ſixt Commandement.

Thou ſhalt not kill.

THis Commandement reſpects the perſon of our neighbour, requiring vs to procure his welfare and ſafety both in ſoule and body, and to auoid all kind of crueltie and vnmercifulneſſe.

The parts, a { Prohibition, of { Omiſſion of good / Practiſe of euill } to { Bodie. / Soule. } } Precept,

What the things of omiſſion be, that are forbidden concerning the body, it may appeare in Matth. 25. where Chriſt condemneth ſome as goates, limmes of the diuell, and firebrands of hell, becauſe they gaue not meate to the hungrie, and drinke to the thirſtie, and clothed not the naked, and viſited not the ſicke and impriſoned, and ſuch like. So that the neglecting of theſe duties of mercie, is ſufficient to condemne them as guiltie and worthie of eternall death and hell fire. And Luke 16. in the parable, the rich man is condemned for want of mercy vnto *Lazarus*, becauſe he had enough to beſtow on pride and vanitie, and pompe, to ſet out himſelfe; but nothing to giue to his poore comfortleſſe brother. Whereby is ſhewed the doome of all ſuch wretched perſons, as haue this worlds goods, and yet let their godly brethren want, ſhutting vp the bowells of compaſſion from doing good. The charge of crueltie and want of mercie lieth heauie vpon ſuch: for, He that turneth his eare from the crie of the poore, ſhall crie himſelfe, and not be heard. Another thing of omiſſion is, when one neglecteth to pay the due wages and recompence for the worke of any poore man. For, if it be a miſerable ſinne, not to do good freely, where need requireth, it is much more abominable and damnable, not to

Omiſſion of workes of mercie.

1 Iohn 3.17.

Prou.21.13

The workeman ſhould haue his wages.

giue a due debt and reward of the worke when it is deſerued. So Deuter. 24. 14. *Thou ſhalt not oppreſſe an hired ſeruant that is needy and poore, thou ſhalt giue him his wages for his day, neither ſhall the Sunne goe downe vpon it, (for he is poore, and therewith ſuſtaineth he his life) leſt he crie againſt thee to the Lord, and it be ſinne vnto thee.* This is condemned as an vniuſt and vnmercifull thing, that when one hath hired a ſeruant to do his worke, he ſhould either giue him no wages, or elſe not giue it him in conuenient and due time, but he muſt ſeeke for it, when he ſhould haue vſe of it for his reliefe. And God ſaith there, if ſuch an one be pinched with neceſſitie, and crie vnto God, he will heare, and reuenge his wrong. And *Iob* (to prooue himſelfe no hypocrite) vſeth an imprecation concerning this ſinne, Chapter 31. verſe 39. that if he had eaten the fruite of his land without ſiluer, and had not payed the wages to him that tilled it, and brought in his harueſt, or if the furrowes of his land had cried together againſt him, then let his ground be accurſed: as (indeed) he and it had both bene guiltie thereof, if he had broken this commandement in this high degree. And if he had done ſo, the very earth would haue cryed; the furrowes would haue made a complaint againſt him. For two ſpeciall ſins there be in the ſecond Table, that make the land crie to God, that he can haue (as it were) no reſt vntill he take vengeance: The one Sodomie, and the other Oppreſſion and crueltie againſt this Commandement. As afore in Deuter. ſo in Iames he ſaith, *Howle ye rich men:* and why, what miſery is neare? The crie of the poore, oppreſſed by you, is come vp into the eares of the Lord of hoſts. When one gets his goods ſo ill, & inricheth himſelf by withholding other mens dues, though the perſons oppreſſed ſhould be ſilent and ſay nothing; yet his neceſſitie, his belly, and his backe, would make an hideous out-cry before God, till he had executed his vengeance: And, for ſinning in this branch of this Commandement, *Iehoiachim* was blamed, Ier. 22. 13. to verſe 20. Which is ſo much the rather to be noted, becauſe moſt men thinke that the dignity of the perſons may make ſome excuſe for their ſinne; but it is not ſo. For if any might vſe the labour of another without recompence, then might

Gen. 18. 20.

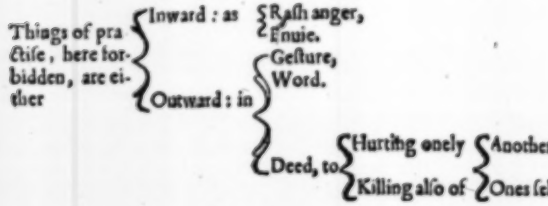
Iam. 5. 1. 2. 3. 4

might the King, who is the ſoueraigne Lord of all: yet he being a King, is reprooued by God for this. He is charged, that he built his houſe without equitie. How is that prooued? He vſed his neighbour without wages, and gaue him not for his worke. And for this cauſe, and his filthy couetouſneſſe, the Lord would not vouchſafe him the common honour of men, to be couered with earth when he was dead, but he ſhould be buried as an Aſſe, ſtript of all he had, and then dragd without the city, throwne out, that his carcaſſe might be foode for beaſts and birds. And what was his crime? Euen this; he did not reward the poore, but ſerued himſelfe vpon them. And thus this Commandement is broken, in omitting the works of mercy, and in not paying ſufficient wages, and in due time, to thoſe to whom it is due.

The omiſſion of the dutie to the ſoule, is either of ſuperiours or inferiours. Of ſuperiours, firſt and chiefly of the Miniſter. If he do not preach, and admoniſh his people plainly and faithfully, he is guilty of murdering and deſtroying their ſoules. As in Ezek. 33. 8. *If he tell not the people of their ſinnes, they ſhall die in them, but their bloud ſhall be required at his hand.* And if he doe tell them, though they amend not, he is free: as Paul ſaith, *I am innocent of the bloud of all men*, Acts chap. 20. 26. and why? *Becauſe I haue told you all the counſell of God, and kept nothing backe.* So for other gouernours alſo, as parents, and maſters of families: for euery man is a biſhop in his owne houſe. For ſo it is ſaid, Deuter. 6. 7. *Thou (O Iſrael) ſhalt teach theſe things vnto thy children, thou ſhalt talke of them, &c.* Thoſe then that haue no care to teach their children and ſeruants to know God, or to come to the word of God, whereby they may be ſanctified, and brought to ſaluation; ſuch imbrue the hands with the bloud of their ſoules, and are guiltie of crueltie; becauſe (through their negligence) they ſuffer thoſe that are committed to their charge, to runne headlong to their owne deſtruction. Such are thoſe (againſt whoſe ſoule this charge ſhall lie hard at the day of the Lord) that neuer ſo much as require or perſwade their inferiours to come to heare Gods word, and to vſe ſuch exerciſes as may increaſe their knowledge; but rather permit, yea encourage them to

breake

breake the Lords Sabbath, and ſpend it in fooliſh and wicked practiſes, either at home or elſe abroad. And for inferiours, they alſo when they will not take inſtruction, omit that duty that ſhould ſaue their ſoules. As, that ſeruant that will not eate his food when it is allowed him, but wilfully pineth himſelfe, is a murderer of his owne bodie: ſo he, that (when he is taught and admoniſhed) caſts it off, his bloud ſhall be required at his owne hand, and God will proceed againſt him as againſt a wicked and carnall perſon that hath ſtarued his owne ſoule. So much for things of omiſſion.



Raſhneſſe. The firſt thing of practiſe that is here forbidden, is inward: and that is haſty and vnaduiſed anger, raſh and vniuſt wrath. As in Mat. 5. 22. Chriſt ſaith, *Whoſoeuer is angrie with his brother vnaduiſedly, is culpable of iudgement*; guiltie of the wrath and vengeance of God. Now that is vnaduiſed and ſinfull anger, which either hindereth one from doing good to the perſon with whom he is offended, by praying for him, or kindly admoniſhing him; or elſe when it is conceiued without ſufficient cauſe, or exceedeth either in the time or in the meaſure. As Paul ſaith, Epheſ. 4. *Let not the Sunne go downe vpon your wrath, nor giue place vnto the diuell.* That which was (for the ſodaine and preſent paſſion) in ſome ſort naturall, if it lie ſoaking and lingering, and ſinke deepe into the heart, it growes then to be diuelliſh. And ſo if ones anger be aboue that, that the quality of the fault requireth, this is raſh, and cometh not through the fault of the party, with whom he is offended, but through his owne folly that is angrie. Therefore we muſt looke that we be neuer moued without a iuſt cauſe. And then that we proportion our anger, to the ſinne commit-

committed against God, and not to the iniurie done to vs; for that proceeds from pride; and is no better then reuenge: and therefore we must more be grieued at those things that breake the first, then at those that breake the second Table: and alwayes that, that doth most displease God, and is most odious to him, must be most grieuous to vs. And yet let not the Sunne go downe vpon it: but let it quicken vs to prayer for the person; and that with a zeale of Gods glory.

Rules to make men patient.

Now, the meanes to keep vs from this foolish passion of rash anger, are these: First, often to meditate vpon our owne sinne and vilenesse. As in Tit. 3.2. he saith, *Shew all meekenesse to all men.* Yea, but might some say, They be vntoward and disobedient, and I am of a very cholericke and hot nature, that I cannot but be angry with them. But (saith he) *Remember that we our selues were in times past, vnwise, disobedient, deceiued, seruing the lusts and diuers pleasures, liuing in maliciousnesse and enuie, hatefull and hating one another.* As if he should say, Thinke of this a little, and consider how bad your selfe both haue bene, and are still, and that will coole your choler, & make you more meek to others that offend. So that he that oftenest remembers his owne sin, will be most patient to another, and none are more eager and passionate against the slips of others, then those that are most slack and negligent to examine their owne great sins. So that, could we consider our owne offences; how rebellious we haue bin against God, and how often iniurious to men, this would make vs more quiet, and to take more deliberation before we were offended so much with our neighbour: this serious consideration of our own grieuous and many sins, wil asswage, delay, & take away the edge of our rash anger against the weaknesses of others.

Secondly, labour to get wisedome alwayes, and in euerie thing to behold Gods prouidence, to see his hand ruling euery thing, and to perswade our selues, that all things come to passe according to his purpose and direction: and then we shall not so soone fret against men. As *Dauid*, when *Shemei* railed vpon him, he looked to God, and did not fixe his eyes downeward onely to *Shemei*; and it was so farre from distempering and ouer heating him, that it quickened him to

prayer,

prayer, and made him ſo much the more humble and earneſt before God. For he ſaw then (and ſo may we) that though it be vniuſt with man, yet it is iuſt with God: and though we haue not deſerued it at his hands, and ſo they wrong vs, yet we haue deſerued that at Gods hands, and much more too; he doth vs no wrong at all.

3 Thirdly, auoide the occaſions that will prouoke vs to it. As men will keepe gun-powder and towe, and ſuch drie ſtuffe from the fire: ſo let vs be as wiſe to preſerue our ſoules from thoſe ſparkes that would fire them with anger. As from the Pro.22.24.25. company of froward perſons, whoſe words and vngracious dealing will quickly moue one to paſſion: from gaming and drunkenneſſe, that make men quarrell and ready to fight vpon euery light occaſion. As the drunkard ſaith, Prou.23.35. *They haue ſtriken me, but I will to it againe.*

4 Fourthly, it is good to marke and obſerue thoſe that be ſtirred vp with paſſionate anger, beholding their countenance, how vnſeemely and disfigured it is; how rude their actions; how abſurd their words; how baſe and contemptible all their behauiour is: and the ſight of this in another, wil be ſome meanes to make him lothe it in himſelfe.

5 Fiftly, conſider what teſtimony the word of God giueth of this haſtineſſe, and of froward and vnquiet perſons; *An-* Eccleſ.7.11. *ger reſteth in the boſome of fooles.* Euerie time a man giueth place to this vnruly paſſion, he maketh an open proclamation to all that be by, of his owne fooliſhneſſe. So much furie, ſo much follie; the more chafing, the leſſe wiſedome. He that cannot rule himſelfe, but muſt breake out to his owne ſhame vpon euery light and ſmall occaſion, teſtifieth to all that ſtand about him, that he hath no true knowledge of God, no knowledge of himſelfe, no ſound diſcretion or ſetled order in his heart. Let men excuſe it how they will, it is their nature, and you muſt giue them leaue: then you muſt giue vs leaue to giue credite to Gods word. If it be your nature, it is a fooliſh nature, and a proud nature: and if you ouercome not this nature, you ſhall neuer be but a foole in Gods account. Oh, but you muſt beare with vs, and not thinke ſo hardly of vs for our infirmities. Well, ſometimes

men

men may put vp their raging without reply, and beare their ſtormes with ſilence: but it cannot be but ſuch a man muſt carrie the brand of a foole, and he that ſees him, cannot but haue this opinion, that he is a man without wiſedome. He can not reuerence him in his heart, he cannot but yeeld, that the ſaying of the holy Ghoſt is true, *A foole in a day is knowne by his wrath*: you can hardly finde a fooles heart without ſome coale of fretting and anger. Laſtly, weigh the puniſhment which it deſerueth and draweth vpon vs, (if it be not pardoned and healed) euen the fearefull iudgement of God, Matt. 5.22. And theſe be the meanes to keepe one from this firſt inward breach of this commandement: *viz.* from carnal, fleſhly, and ſenſuall anger, that comes from the diuell, which hardens our brothers heart more, and hinders our ſelues from doing the good that elſe we might and ſhould do. Prou.12.16.

The ſecond breach of this ſort, is enuy; which is a bitter affection, againſt the proſperitie, and the preheminence of another. An hatred of our brother, in regard of ſome good thing that he hath, which we would haue, but cannot. Thus the diuel was a murtherer from the beginning, in that he carried ſuch an enuie to our firſt parents by reaſon of their good eſtate; as that he neuer reſted, till he had brought them into as bad caſe, almoſt, as himſelfe. Thus alſo *Kaine* bred enuy ſo long in his heart, till he practiſed the ſlaughter of his brother with his hands: For, he carried ſuch a malice to him in his heart, as that he could not afford him a good word, or countenance. And what was the matter? His brother was liked of God and better accepted then himſelfe. But what fault had he done? This was all, God loued him better, for he was more holie and vpright. But indeed a proud heart thinketh all loſt that cometh not to it ſelfe. So *Ioſephs* brethren carried a froward affection againſt him, and gaue him all churliſh lookes, words, and intreatie. And how had *Ioſeph* offended them? what wrong had he done? what euill had he ſpoken or practiſed? Surely none. But he behaued himſelfe ſo well and honeſtly, that his father did eſteeme of him, and loue him better then any of them: and therefore they tooke Enuie.

great

great ſcorne, that any ſhould be preferred before them in their fathers fauour. But, had not he deſerued it? They will not conſider of that: they cannot endure that their father ſhould loue any better then them; and therefore they will make him away.

Now how grieuous a ſinne this is, it will appeare, if we conſider the cauſes and effects of it. The cauſes are, pride, and abundance of ſelfe-loue, but exceeding want of true
1 Cor.13.4. loue. For loue enuies not: but ſelfe-loue and pride would haue all themſelues, and thinke that they are wronged, if an other haue any thing more then they. Then the effect that it brings after it, is, actuall murther, if it be poſſible, as in the former examples: and the Phariſies (who when they began to beare a grudge againſt Chriſt, becauſe he had better gifts, and more account among the people then they had) could not be quiet till they had nailed him to the Croſſe. The enuious perſon alſo is a two-fold murtherer, and killeth after a
An enuious man, a double murtherer. double ſort. For, firſt he hates his brother for thoſe good gifts, in regard whereof he ought to loue him ſo much the more: (for, as God doth giue more graces to any one, and ſo ſhewes his loue more vnto him; ſo is it our dutie, both to be contented with Gods dealing, as alſo to ſhew our loue and kindnes the more, becauſe God ſhewes his) but now he hates
1 Iohn 3.5. him for this cauſe; *and he that hates his brother in his heart, is a manſlayer.*

Secondly, he is alſo a murtherer of himſelfe; for *Enuie is the*
Prou.14.30. *rotting of the bones*, he eateth vp his owne heart, and impaires his owne ſtrength. And therefore, as the drunkard and glutton is a murtherer, becauſe he weakeneth himſelfe, and hurts his body with exceſſe; ſo be thoſe alſo, that by this curſed affection do drie vp their bloud, & conſume their owne bones.
Geneſ.4.5. *Caine* ſets his cruelty on worke, firſt in his owne body, and was vnnaturall againſt himſelfe, and againſt his brother. Firſt by grudging and repining he greatly diſtempered himſelfe, diſfigured his countenance, made himſelfe looke pale, conſume, and waſte: and then he fell to take his brothers bloud for a medicine to eaſe his paine. An enuious perſon then is

guiltie

guiltie of murther two wayes: Firſt, for hating his brother whom he ought to loue as himſelfe. Secondly, by entertaining ſuch a fretting canker that eateth vp his owne body, which he ought to preſerue.

Now the way to keepe out this monſter, is to get ſtore of charitie into our hearts: for then we are armed and fenced againſt repining at anothers good. When ſhall you haue a louing mother grudge at her childes beautie, goods, good name, or ſuch like? When will ſhe thinke her child doth too well, and be ſorry becauſe he is in ſo good an eſtate? Surely, neuer. And why? becauſe ſhe loues him. And this is a buckler againſt all enuy. So much for the inward breaches of this Commandement. The outward follow. Remedy againſt enuie.

And firſt by geſture, by any diſdainfull and froward action or behauiour, done to deſpite, grieue or contemne our brother. As Chriſt condemnes the ſaying of *Raca*, which is not a word ſignifying any ill name, or reprochfull tearme, but a cutted anſwer, ioyned with a ſcornefull and contemptuous behauiour, to diſgrace our brother. As if one ſhould ſay: What, you ſir? or ſuch like: when the vntoward diſdainfull carriage of the bodie, to grieue our brother, makes it a ſinne. And ſo the wicked perſons firſt practiſed murder againſt *Steuen* in their geſture; for they gnaſhed their teeth at him. And ſo in Luke 16.14. when Chriſt had ſpoken againſt couetouſneſſe, then the Phariſies, and ſo many as were couetous, ſnuffed at him; they would haue him know that they ſcorned to be controlled by him, and therefore they make but a puffe at him, and his Sermon. And ſo *Iacob* was driuen away from *Laban*, by his euill & hard countenance, and cariage of himſelfe: for he could not looke vpon him in peace, as at other times; but his viſage was ſowre and lowring (as *Iacob* ſaith to his wiues) and therefore he could tarry with him no longer. Diſdainfulnes Matth. 5.22. Genes 31.

And this is ſo much the worſe, if it be in an inferiour towards a ſuperiour. As if the child or the wife ſhall ſharpen their face, and looke frowningly and maliciouſly vpon the parents or husband: this is a great offence: and how-euer they may account it a ſmall matter; yet thoſe, againſt whom it is done, feele what griefe it bringeth, and that they could with

with more eaſe ſuffer a great wrong from another, then ſuch a dogged looke of them.

Firſt then, we are forbidden here to grieue others, by carrying our ſelues in countenance and behauior rudely and vngraciouſly towards them. Secondly in word, by prouoking tearmes, as Chriſt ſaith, Matth. 5. 22. *He that calleth his brother foole, is worthie to be puniſhed with hell fire.* And Paul, 1. Corinth. 6. 10. reckoneth them in the number of adulterers, buggerers, and ſuch like filthy perſons, and ſaith, that *no railer ſhall* Math. 12. 36. *enter into the kingdome of heauen.* And Chriſt ſaith, *We ſhall giue account for euery idle word.* Then if God be ſo iuſt a Iudge, that he will not beare with idle and fruitleſſe ſpeeches, that are ſcattered in the aire to no purpoſe: how doe they thinke to ſpeed, that haue not only abundance of waſte words, but their mouth alſo is full of curſing and bitterneſſe, on euerie light occaſion? If they be croſſed but in the ſmalleſt matters, and euen a little moued, their mouth runs ouer with all manner of railing and curſed ſpeaking, ſuch as is not meet to be named among Chriſtians. Thoſe therefore that find themſelues guiltie of this, that they be ſo eaſily prouoked to ſuch foule and reprochfull tearmes, muſt confeſſe before God, that they be miſerable breakers of this Commandement. For venimous and ſpitefull ſpeech woundeth ſore, and ſtriketh to the heart, and often dries vp the bloud with ſorrow and vexation.

Iames 3. 6. But that we may be freed from this euill tongue ſet on fire of hell, we muſt pray to God; firſt to ſet a watch before our mouthes, that we may not ſpeake vnaduiſedly. And ſecondly, to giue vs a good heart. For, according to the abundance of the heart, the mouth ſpeaks. That is the guide of the tongue, and (as it were) the ware-houſe to the mouth: and look what ſtuffe, good or bad, is laid vp in the ware-houſe, that you ſhall ſee ſtirring abroad in the ſhop. The tongue can no man tame, but God can tame it: to him therefore we muſt runne, that he would take away the euil of our harts, and ſet ſuch a watch ouer vs, as that we may ſpeake good and wholeſome ſpeeches, profitable to Gods glory, and the good of our brethren. So this Commandement is broken in word.

Remedies againſt an ill tongue.
Pſal. 141. 3.
Matth. 12. 34.
Iames 3. 8.

Now it followeth how it is broken in deed: and that firſt

first when one strikes to hurt, without death. This hurting of our neighbour in reuenge, God hath appointed to be punished by the Magistrate, by inflicting the same hurt vpon him, that he in the heate of reuenge hath done to another: *An eye for an eye, hand for hand, foote for a foote, &c.* And this is most iust, that he should drinke of his owne cup. He thinkes it a light matter in passion, to strike out ones eye: therefore he shall feele himselfe how small a thing it is. He makes it a small thing to cut off a legge or an arme: well, if he like it so well, he shall make triall in himselfe how good it is. All which shewes, that God doth exceedingly hate this fiercenesse of men, to runne vpon their brother in reuenge. Leuit. 24. 19.

Reuengemẽt what wrong it doth.

And that we may the better see the vnlawfulnesse of this sinne of reuenge; consider what wrong he doth to the partie, and vnto God, and to himselfe that would be reuenged. First, concerning the person on whom he seekes reuenge, he takes vpon him to punish him, without any calling or authoritie, and therefore is iniurious. But, may I not do to him as he did to me? No: God giues no such allowance; but bids vs do as we would be done vnto: therefore one goes beyond his commission, and for this cause doth iniurie. Then, to himselfe he doth wrong that seekes reuenge: for it imbitters his enemie more, and makes him more mad against him: and then he is not sure to speed better, but he may get more hurt to himselfe: and if he be too strong for the other, yet he hates him more, and watches to do him mischiefe. And besides, he strips himselfe of Gods protection, he neither can pray for a blessing, nor haue a blessing; because he is out of Gods defence: he promiseth no shelter, neither do his Angels watch ouer him that is out of his wayes. Therefore he is subiect, either to hurt another, and so to imbitter him more; or to be hurt by another, and then he hath no comfort: for he ranne into his owne danger, and sought his owne harme. Psal. 91.

Lastly, he wrongs God most of all: for he takes his office out of his hand: for God hath said, *Vengeance is mine, and I will repay.* Who made you a Magistrate to take Gods roome? Rom. 12. 19.

What commission haue you to lay hands vpon his image? But if I suffer this, he would alwayes be medling and quarrelsome, I should not haue any quiet by him. But God saith, *I will repay*. Thinke you, God hath left gouerning the world? or is he asleepe, that he cannot see these troublesome persons? or doth he want iustice, or power, that he cannot, or will not punish them sufficiently, but you must needs rush vpon the bench, and be plaintiffe, iudge, and executioner your selfe? Nay, you do great wrong; he hath said, I will do it; and will you presume to step before him, and say, I will do it my selfe? But, God is fittest to reward and reuenge iniuries: for he is not partiall, and he tries the hearts, and sees all circumstances why he hated you, how long, and with what minde he did thus and thus vnto you: and he also can and will proportion the punishment to the fault: whereas (commonly) if men might carue to themselues here, they would cut a great deale too deepe, or else be too sparing. But sith God can do it in best time, in best measure, and in best manner, and hath said he will do it, what should you do medling with reuenge, vnlesse you will hurt your selfe, wrong another, and shoulder God out of his place?

Actuall murder. Now, for actuall murder, it is either { Secret, or Open.

Secret, by poyson, or some cunning deuice, such as was

1. Kings 21. *Ahabs*. He would not openly murther *Naboth*, but yet he lets *Iesabel* haue his ring, and consents to, and conceales the matter of that cursed and bloudie fetch against *Naboth*. Therefore the holy Ghost termes *Ahab* no better then a murtherer.

2. Sam 11. In like case *Dauid* would not slay *Vriah* with his owne hands, nor by the hands of his subiects, but he puts him in the forlorne hope, casting him into such a perill, that he could not escape, and that also with a desire of his death; and then by this plot, he thought to couer all: but God hath discouered, both to himselfe, and to the whole world, that *Dauid* was guiltie of murder. So much of secret murder. Open murder is committed when one doth with his owne hands openly and willingly take away the life of a man. This is condemned, Gene-

neſ. 6. 9. *Thou ſhalt not ſhed mans blond*. The reaſon is added; *For he was made in the image of God*. This is therefore to deface Gods image, and as it were to raze the Princes picture and great ſeale. Yea, this thing is ſo hatefull vnto God, that he commands, that if a beaſt ſlay a man, he muſt be ſlaine, and his fleſh not eaten. Now, if God would haue a beaſt ſtoned that ſlayes a man, although he haue neither law nor reaſon to reſtraine him; much more thoſe are worſe then beaſts, that hauing Gods commandement, and humane reaſon to hold them backe, yet by theſe barres cannot be kept in from violating the image of God, and ſpoyling the life of man. Beſides, they haue ſeene how ill murderers haue ſped. As *Cain*, what a curſe, what a brand did God ſet vpon him, that he was alwayes a run-agate and a vagabond, and could find no reſt vpon the earth? And Numb. 35. 37. it is ſaid that the land is defiled by bloud, and cannot be made pure, but by the death of him that was the murderer. Exod. 21. 28.

Now this is ſo much more vile, by how much they be nearer bound in any linke or bond to him that doth this wrong; as a brother the brother, a childe the father, the wife the husband, and ſuch like. This makes the ſinne a great deale more hainous and odious. But moſt monſtrous and vnnaturall of all is it for one to lay violent hands vpon himſelfe, to whom he is bound by all bonds. For though one be neare to father and mother, &c. yet himſelfe is moſt neare to himſelfe, and he ought to haue moſt care of himſelfe: therefore for one to rend his owne ſoule and body aſunder, is moſt horrible, and breakes moſt bonds of God and nature: and this no beaſt will do. Sometime they will teare and gore one another; but no beaſt was euer in ſuch extremitie of paine or miſerie, as that he would rage againſt himſelfe, and ſeeke to depriue himſelfe of life. And this is noted of moſt impious and deſperate perſons, as *Iudas* and *Achitophel*, which were firſt barbarous and cruell to others, and then at the length they turned the point of crueltie againſt themſelues.

Therefore this ſhould make vs pray to God to preſerue vs from this higheſt degree of murder, and moſt hainous and

1 execrable crueltie. For the cause that one growes to this
Cause of killing ones self. (more then beastly) rage and crueltie against his owne body, is first a monstrous pride, that he will not be at all, vnlesse he may be as he list himselfe: he will not submit himselfe to
2 Gods will. Secondly vnbeleefe; that he hath no faith in God,
3 nor euer lookes for a good issue out of troubles. Thirdly (vsually) from extreme crueltie to others: as *Saul*, when he had bene bloudily minded against the Priests of God, and *Dauid*; he made his conscience so fierce, as that it set vpon himselfe, and wreaked his owne teene on his owne bowels. And *Achitophel* was cruelly bent against *Dauid*, and carried an earnest thirsting after his bloud; and then at length he fell to be as ill minded towards himselfe, when he was once crost of his purpose and desire. Now let vs labour to keepe our selues from enuie and hatred, and take heed of reuenge, and God will keepe vs from murder. He that makes conscience and prayeth against the least, shall keepe himselfe safe from falling into the greatest. Thus much for things forbidden in this Commandement.

The thing commanded generally, is to loue the welfare and safetie of our neighbours soule and bodie, as our owne: and the particular duties that in it are giuen in charge, are either inward or outward. The inward are two, meeknesse
Meeknesse. and compassion. Meeknesse is a milde, quiet and louing disposition of the heart, and a kind and courteous affection to our neighbour. This is commanded, Ephes. 4.32. *Be ye courteous one to another, and tender hearted.* This courtesie he opposeth to anger and bitternesse, which he had named in the former verse, as breaches of this Commandement. And there be reasons why men should carrie tender and meeke affections toward their neighbour. The first may be gathered out of Esay 58.7. *Hide not thy selfe from thine owne flesh.* We haue one God, one Father, and are (as it were) one bodie; and therefore must be like affected one to another, as members of one bodie. Another reason is, 1. Pet. 3.4. *A woman of a meeke spirit is much set by of God.* That which is particularly applied to the woman, is as true of the man; that whosoeuer is of a meek and quiet spirit, he is in high account

and

and fauour with God and his Angels. As contrariwiſe, a froward and contentious perſon (be he as conceited of himſelfe as he will) is baſe and contemptible in the eies of God, and of all Gods children.

Now, the branches and parts of this meekeneſſe, are firſt to forgiue one another: as in the place of the Epheſians before: *Be ye curteous, forgiuing one another, as God for Chriſts ſake forgaue you.* Meeting with an obiection that might be made: Why? I am as gentle, affable and quiet, as any man can be, ſo long as you doe not wrong me nor diſgrace me: but indeede, if you doe me iniurie, or croſſe me of my will, then (you muſt pardon me) I am ſomething paſſionate. I canot endure it. Can you not endure it? what can you endure then? Surely, no more then a Beare, or a Lion, or a beaſt can. But, a Chriſtian meekeneſſe will forgiue and forget iniuries and wrongs: It will not onely be kind to the kind, and ſhew curteſie for curteſie, (for this the verieſt reprobate and deepeſt diſſembler in the world may doe) but it will ouercome euill with good, it will be kind to the vnkind, and put vp wrongs and offences. And as he lookes for pardon from God for far greater matters, ſo he will not ſticke, eaſily to giue pardon for theſe leſſer things: but he that cannot bring his heart to this, to forgiue his enemies, and doe good vnto them, hath not yet attained to the firſt ſtep of the duties required in this Commandement, *Thou ſhalt not kill:* and therefore can much leſſe attaine to the latter and greater. Forgiuing one another.

A ſecond branch, and indeed an effect of this kindeneſſe, is to conſtrue all things in the beſt part, to take things in the beſt ſence and meaning we can, not to be ſuſpicious and miſdeeming. For this ill conſtruction, and wrong interpretation of things, by haling and wreſting them to the worſt ſence, is a meanes to fill our owne hearts full of bitterneſſe, and make vs ready vpon euery occaſion to fall to brawling and contention with other men. When one ſhall haue theſe doubts: Perhaps he thinketh thus of me, it may be he had this meaning, or did it to this ill intent; this will maruellouſly infect and leauen the heart with malice and hatred. And therefore, Rom. chap. 1. verſe 29. it is ſet downe as a note of an euill man, that Conſtruing things in the beſt part.

he takes *all things in the worst part.* But a curteous and meeke man will be sure, if a thing may be expounded one way better then another, to take it in the best sence, and make the best of it.

A third branch and effect of meekenesse, is, to seeke after peace, to be a peace-maker, to studie to preserue and maintaine vnitie and loue, as it is said in Psal. 34. 14. *Seeke peace and follow it:* as if he should say, Peace is a iewell most pretious, which if one labour for, he may finde, otherwise he cannot.

Yea but will some say, How can I get it? it flies from me. I would faine be friends, and he will not: I seeke peace, and kindnesse, but he is froward, and I can finde no good intreaty at his hand. Well, yet follow after it; though it run from you for a while, pursue still, and at length you shall finde it, and that to your great comfort.

When a man follows peace

Now then a man followes after peace, when he auoides all things that might breed iarres, and minister occasion of offence. For many there be, that would seeme desirous of peace, and to haue men thinke well of them, and deale kindly with them: but they care not how they behaue themselues, and what they doe to offend and grieue euerie one, and to stirre them vp against them. But kindnes will do euery thing, that may winne peace, and auoid all things that may hinder it, or breed strife; yea, he that is truly meeke, will rather (in matters belonging to himselfe) part with his own right in some part, and be content rather to want something that is due vnto him, then he will raise vp contention and strife. And he that doth not thus, is not truly couetous, and therefore also not much set by of God.

Compassion and pitie.

The second inward dutie is compassion and pitie. The former belongs, and is to be performed to all men, euen in time of their greatest prosperitie: but this is proper to those that are in some affliction and miserie. Now this compassion and mercie, is to haue a fellow-feeling of the griefes of other men, to weepe with them that weepe, to mourne with them that mourne, to beare the burdens of them that be weake, and so to fulfill the Law of Christ. This is commanded in Coloss. chapter 3. verse 12. *Now therefore as the Elect of God, holie and beloued,*

Rom. 12. 15.

Galat. 6. 2.

beloued, put on the bowels of mercie. He wiſheth them, as they would be ſure of their election, and haue a ſound note of their holineſſe, and that God loued them, ſo to put on the bowels of mercy; let the miſerie of other men enter into their hearts, and make their bowels yearne, euen as if the caſe were their owne.

Now this compaſſion and feeling muſt be both to the ſoules and bodies. As for the ſoules we haue an example of Chriſt Ieſus, that ſeeing the people as ſheepe without a ſhepheard, in an hard caſe for matters of their ſoules, he had compaſſion and mourned in his ſoule for them. And ſo he wept ouer Ieruſalem, when he ſaw them ſo ſtubborne and ſo to reſiſt the grace of God, and the good meanes of their peace. And *Paul* ſaith 2. Cor. 2.2.4. when he heard of the inceſtuous man, he wrote vnto them in many teares, and in as much ſorrow (almoſt) as if the ſinne had bene his owne. But contrary to this, is the mercileſſe and pitileſſe behauiour and heart of ſuch, as are ſo farre from weeping and mourning for the ſinnes of other men, and from hauing any pittie vpon them, as that they deſpiſe and contemne them, and make a ieaſting talke of it to their diſgrace, rather then pray for them, or grieue for them, to their helpe and amendment: yea and worſe then that, may be ſo diuelliſhly minded, and ſo reſemble the diuell their father, as that nothing reioyceth them more, then to heare of anothers fall: eſpecially, if he haue bene a profeſſour, and ſtoode for religion: then if he ſlippe, it is ſuch good newes, and maketh them ſo glad, as if they had gotten a great bootie. But, litle do they know, how they ſinne againſt their owne ſoules, and how they prouoke God to let them fall into the ſame ſinnes, or to giue them vp to worſe offences, that then they may finde the ſame intreatie, and others ſhall reioyce and mocke at their fall, as they haue done at the fall of Gods ſeruants: And indeed a pittileſſe heart towards other mens ſlips, is the next way both to make themſelues fall into the like ſinne, and alſo to ſhut vp the hearts of men from ſhewing any compaſſion vnto them. Alſo for matters of the bodie, we muſt be touched with the griefes of others: as in Hebr. chap. 13. verſe 3.

Remember those that are afflicted, as if ye were also afflicted: and wemuſt be as members of one bodie. Now we know that the members be all partakers of the ſame griefe and paine. If any one, yea but the meaneſt, ſuffer any thing, the reſt alſo are partakers thereof: and ſo if we haue that loue that ought to be in the hearts of Chriſtians, we cannot chuſe but feele (in ſome part) the afflictions of Chriſtians. As this the example of of *Iobs* friends ſheweth, Iob 2.11. It is ſaid, that hauing heard of the miſerie whereinto *Iob* was ſuddenly caſt, they came to him, not as the common cuſtome is, to bid him be of good cheare, and we hope you ſhall doe well: but they came to lament with him, they wept with him, and rent their clothes, and ſate downe with him mourning. They (hearing their friends woe) would let him know that they were touched with it, and therefore they ſhew it by mourning, and ſitting in the duſt, making his caſe theirs, ſo neare as might be. And if one be thus throughly and ſenſibly affected with other mens ſorrowes, this good effect will follow, that they will be ready and willing to relieue them, and doe workes of mercy to them. As if one part of the body be troubled with ache and paine, you need not make a long oration to ſtirre vp the other parts, to vſe their beſt meanes to eaſe and helpe it, for they are partakers of the griefe.

The good that growes by a ſenſible feeling of others miſerie.

But for want of theſe bowels of mercy, it comes to paſſe, that men be ſo hardly drawne and haled to anie worke of mercie, that it muſt be pulled from them by maine ſtrength; and ſo many arguments, ſo many reaſons, ſo many inducements muſt conſtraine them to it, before they will yeeld: and then, when all this is done, they beſtow a thing of no value, nothing to the purpoſe. And they that be bountifull and liberall enough in matters of luſt and vanitie, be ſo ſparing in workes of mercie, that none can hardly wring a penny from them, by all the perſwaſions he can make. And what is the cauſe they be ſo ſlow and vnwilling? Becauſe they neither haue, nor will haue any ſenſe of other mens miſeries, but put away all conſideration and regard of theſe things, and giue themſelues wholly to pleaſure. And in thoſe matters which will coſt them many teares, and bring them no good hereafter,

hereafter, but much ſorrow, they care not how farre they runne, and what charges and expences they be at: but for workes of mercie, and duties of compaſſion that will further their reckoning, and comfort their ſoules, and doe good to the Church and Saints of God, they come off ſo ſlowly and heauily, as though all were loſt which is that way beſtowed. And the reaſon is, becauſe they haue an heart mercileſſe and voide of compaſſion.

Now the outward duties follow: and they are three in number ſpecially to be regarded. The firſt is an amiable and louing behauiour of ones ſelfe towards others. For, as a ſowre looke, and an auſtere contemptuous geſture, breakes this Commandement, (becauſe it alienates mens affections from vs, and is a preparatiue to hatred) ſo it is a fruit of loue, and a part of keeping this Commandement, that one ſhould (by all good and gentle carriage of himſelfe) ſhew his readineſſe and willingneſſe to doe good, ſo neare as he can to all. And this is a thing noted in *Abraham*, as a matter of commendation, and a teſtimony of his humble and louing heart, that where he came, he was very curteous to all men, euen to infidells and men of falſe religion, and did carry himſelfe in all good ſort vnto them. As when he had to deale with the Hittites: Firſt, he boweth himſelfe in all curteous manner, and then his words were gentle, and all his perſwaſions milde and kind: and when they willed him to bury his dead in any of their ſepulchers, he giues them hearty thankes, and with the like curteſie and good ſpeech as afore, propounds his requeſt. And this gentle dealing did ſo winne the hearts of theſe heathen people, and made him ſo well eſteemed and accounted of amongſt them, as they ſay to him, thou art a Prince of God amongſt vs, and would deny him nothing. And ſo when he met with the Angells, which he tooke for no other then common trauellers, he ſaluted them, bowing his bodie in all humble manner, gaue them good tearmes, and called them Lords, and intreated them to eate a morſell with him. And by this affabilitie, and kinde vſage of himſelfe, he did not onely get fauour and good account with them among whom he liued, but hath gotten credite to this

Amiable behauiour.

Geneſis 18.

day

day, and ſhall to the worlds end; that being a man of ſuch worth and good deſert, ſo well graced, and of ſuch place and wealth, all this did not make him ſowre, careleſſe, or diſdainfull: but he ſhewed himſelfe kinde and amiable, euen to the meaneſt: and if we will be reckoned among *Abrahams* children, we muſt treade in his ſteps of gentleneſſe and modeſtie: for proud lookes, and ſcornefull, and diſdainefull behauiour are not onely odious to men, but alſo moſt abominable to God himſelfe, as appeareth in Prou. chapter 6. verſe 17. *Theſe ſixe things doth the Lord hate: yea ſeuen are abomination vnto him.* A proud looke, a lying tongue, &c. Prou. chap. 6. verſe 17.

Swaggerers and their behauiours.

But we ſee on the contrary ſide, that many doe this now for their credit, and thinke to be eſteemed by looking high: as ſwaggerers and ruffians, that haue no grace in them, nor outward thing to commend them. Theſe abiect baſe perſons, the ſcumme and froth of all the earth, rude in behauiour, wicked in heart, and careleſſe in life, thinke (if they can looke bigge, and carry a proud and diſdainefull countenance, and ouer-crow euery man, and care for no man, ſcorne their betters, and preferre themſelues before all, then forſooth they be men of ſome name, they ſhall be accounted of, and they be worthy to be looked after. They thinke to get credit by contemning euery body; and to be had in account, by making no account of any. This is their courage, this is their valour, and they haue nothing to grace themſelues with, but this kinde of rudeneſſe. But in truth this diſgraceth and diſcrediteth them, this proclaimeth their ſhame, and ſheweth that they be light and empty of all goodneſſe: and though they had many good parts otherwiſe, yet this would burie all, and make them contemned in euery mans heart and eie, becauſe they be ſo ſcornefull and contemptuous to euerie one. This was *Iſmaels* kinde of life, his hand was againſt euerie man, he regarded none, nor cared for any, but ſet them all at defiance and at nought: therefore euery mans hand was againſt him, they ſet as light by him: and theſe alſo haue an *Iſmaels* reward, euery one is their foe, and euerie one ſpeaketh of their ſhame: and what haue they gotten now? For they

that

that will be honored muſt honour, and they that will be kindly dealt withall, muſt deale kindly with others. He that looks for an amiable behauiour from others, muſt ſhew an amiable behauiour to others.

The ſecond outward dutie, is to defend the oppreſſed, and ſuccour thoſe that ſuffer wrong; a thing much commended in *Iob*, that he pulled the prey out of the Lions mouth, and ſought out the cauſe of the poore, he was a father to the fatherleſſe, and husband to the widow. And this did comfort him in the time of his trouble, more then all the wealth in the world. This is commanded in the Prouerbs, chapter 24. verſe 11. *Deliuer them that are drawne to death, and wilt not thou deliuer them that are led to be ſlaine? If thou ſay, Behold, I knew it not; he that pondereth the hearts, doth not he vnderſtand it: and he that keepes thy ſoule, knowes he it not? will he not alſo recompence euery man according to his workes?* He ſheweth, that if we ſee thoſe that be vnrighteouſly drawne to death and oppreſſed, we muſt not ſtand by and ſay; Alas, who euer ſaw ſuch a world as this is? who euer ſaw ſuch dealing? But we muſt put to our helping hand, and labour (to our power) and as farre as we can, to reſcue them and deliuer them; for (ſaith he) wilt not thou preſerue them? as if he ſhould ſay; Art thou ſo mercileſſe that thou wilt not help the oppreſſed? But then he meeteth with our excuſes, which we are readie to make in ſuch caſes: Alas, I knew not that he had ſuch need of my helpe: and if I ſhould meddle, I might bring an old houſe vpon mine owne head, and trouble my ſelfe when I needed not. But he cutteth off all, ſaying; Doth not God ſee thee and know thine heart? as if he ſhould ſay; Well, theſe excuſes may dazle mens eyes, and make a faire ſhew with them that can ſee nothing but ſhewes: but God looketh not ſo much to the tongue, and what one can ſay for himſelfe, but he pondereth the heart, he doth not ſee it lightly, but knowes and conſiders euery particular thing and circumſtance, and therefore there is no ſhifting nor doubling when he cometh to take triall of vs. And he knows that all theſe excuſes come from ſelfe-loue, and the loue of lucre and commoditie, that one might ſpare coſt, and liue at eaſe, and rather ſee another Iob 29.16.17.

oppreſ-

oppreſſed with wrong, then hazard himſelfe any thing to helpe him. And laſt of all he ſaith, You that be ſo loath to ſuffer a little trouble, and be at a little charges to helpe another man in his miſerie, know you not that God recompenceth men according to their workes? that he cauſeth them to reape like for like? And may not you come to the like miſerie your ſelfe? and then, becauſe you had no heart, nor will to helpe another, you ſhall ſee others ſit as quietly by you, and not venture to miniſter any ſuccour vnto you. But many men are ſo poſſeſſed with ſelfe-loue, and ſenſleſneſſe of other mens wrongs, as if they were things done in a farre Countrie, and in another age; as though it nothing pertained to them, they haue nothing to doe with them. Others proceede a little further, yet come farre ſhort of that compaſſion which God requireth; their mercy is onely in words: Alas! I am ſorrie, and it is pittie that honeſt men ſhould be thus wronged; but they neuer put to an hand to helpe, neyther will they be at paines nor charges to eaſe and deliuer the oppreſſed: yea moſt men beare this minde, that they could take more paines, and be at more coſt to pull one of their owne beaſts out of the ditch, then to pull a poore wronged Chriſtian out of the pawes of the perſecutor. But *Ionathan* was not of this minde, he ventured his owne life to ſaue *Dauids*, and deliuered him out of the hand of *Saul* his father; though it ſeemed, *Dauid* onely ſtood betwixt him and the Crowne. And *Obadiah* being the Kings Steward, when *Ahab* his maſter raiſed an hot and ſharpe perſecution, and would haue ſlaine all the Prophets, and he ſhould haue eſcaped but hardly, in likelihood, if his Maſter had perceiued that he had borne anie fauour vnto them: and the famine was ſo great, that no bread nor water (almoſt) could be gotten for money, ſo that it was not onely dangerous, but exceeding chargeable, to feede an hundred Prophets now, whom the King ſought with all violence to put to death; yet (notwithſtanding all theſe impediments) he ſtood faithfully for God and his Prophets, and kept them with bread and water ſufficiently in the heate of perſecution, and in the extremitie of famine. *Rahab* alſo (ſo

1 Kings 18.4.

ſoone

ſoone as ſhe had any ſparke of religion, and the feare of the true God) defended the ſpies, and that with the hazard of her owne life. For (when the king would faine haue gotten them, with purpoſe to haue ſlaine them) ſhe hid them, and ſaued their liues; and by that meanes alſo ſaued her ſelfe, and her houſhold; and had this priuiledge, that afterwards Chriſt Ieſus came of her ſtocke and poſteritie.

But on the contrary, moſt helliſh and curſed of all are thoſe, that be ſo farre from helping and ſuccouring Gods afflicted Saints, as that they reioyce at their trouble, and recount it one to another, as very ioyfull tidings, that makes them merrie, and they put an hand to it, and to their power helpe it forward. Theſe ſhew themſelues profeſſed enemies to God and his ſeruants, and miſerable vaſſals to ſinne and Satan; and therefore (vnleſſe they preuent) iudgement without mercie will be vnto them: as they loued miſchiefe, ſo it ſhall come vnto them; and as they were farre from mercie, ſo it ſhall be farre from them.

Shewing mercy to the needie.

The third and laſt dutie here commanded, is, to ſhew mercie to the needie that want, according to our abilitie and their neceſſitie. This Chriſt commands, Luke 12.33. *Sell that ye haue, and make you bags that waxe not old.* Where Chriſt exhorting them to be mercifull, meetes with a common obiection: Indeed I would willingly beſtow ſomething vpon Chriſt, but alas I haue nothing to giue. Yet, haue you nothing to ſell? Neuer a ſtrike of corne? neuer a parcell of land? no houſhold-ſtuffe that you could ſpare for Chriſt? If you haue, ſell it, and giue it to Chriſt and his members. Euen as a wicked man will rather ſell ſomething to ſerue his luſt, then that he will haue it vnſatisfied: ſo do you for Chriſts ſake, let not him go vnſerued, but ſhew that you loue him, as well as they loue their luſt. Oh, but if I ſhould ſell, and giue thus, I ſhould be beggered. Nay, Chriſt willeth no man to begger himſelfe, but make you bags. This is ſuch a treaſure, as no other is like it: for none other will multiply and yeeld increaſe lying by vs, but is of that nature, that either of it ſelfe it will corrupt, and the canker and ruſt will waſte it and bring it to naught, or elſe the theefe may

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meete with it, so that one is in continuall danger one way or other to lose it. But this is such a kind of treasure, as in it selfe is eternall and growing; and is so surely kept, that no man can depriue vs of it by force or craft. And then another benefite there is also, *Where your treasure is, there will your heart be also.* This is a good effect, that if one lay vp treasure in heauen, his heart will follow it.

What is the reason, that many men can come so hardly and with such difficultie to speake of heauen, that one may as easily make a great milstone ascend vp into the skie, as draw their thoughts to heauen-ward? Because their treasure is not there, they haue sent nothing before them thither.

Worldly men can talke nimbly and readily of grounds, of money, and beasts, and such like, because in these they haue laid vp their treasure: and let a man go whither he will, from the one end of the world to the other, his heart will still be there where his treasure lies: of this he will talke at his table, in the field as he walkes, and euery where else, without wearinesse. The treasure drawes the heart vnto it. But these haue neuer layed vp one pennie in heauen, and therefore haue no minde to thinke of it: one may sooner pull their hearts out of their bodies, then put any constant heauenly meditation of God and the life to come, into them. But if a man would let his chiefe wealth be with God, and lay vp his speciall goods in heauen, his chiefe thoughts and speciall desires and meditations would be of God and of heauen: he would talke of it as willingly, as constantly, and with as litle tediousnesse, as the most couetous man speakes of his money and cattell; and nothing should be so delightfull to him, as to conferre and meditate of things pertaining to the life to come. And Prou. 11. 17. it is said, *He that is mercifull to the poore, rewards his owne soule.* As if he had said, Euery man will yeeld, it is a good thing to be beneficiall to himselfe, and do good to his owne soule; but this is most certaine, that nothing in the world, no purchase, no bargaine shall bring so much profite to the soule, as a mercifull heart, and a liberall hand, to bestow his goods vpon poore Christians, the members of Iesus Christ. So the Apostle saith, 2. Cor. 9. 6. *He that sowes*

ſowes liberally, ſhall alſo reape liberally. It is otherwiſe in this matter, then it is in mens ordinarie husbandrie: for, let a man ſow neuer ſo good ſeed, and vſe all diligence in preparing the ground, yet ſometimes he loſeth much labour, and is diſappointed of his hope. But here it is certaine, one ſhall haue a good harueſt, nothing ſhall hinder this crop. If one ſow but a cup of cold water, for conſcience, and in loue, it is ſowne vpon Chriſt Ieſus, he is the ground: as in Matth. 25. 35. *I was hungrie and thirſtie, &c. ye fed and clothed me.* Therefore, vnleſſe we thinke that Chriſt will be a barren ground; it is moſt certaine, that he that ſcatters ſeed here, ſhall find a large increaſe. That which is caſt abroad in mercie, ſhall returne againe in goodneſſe: the more good a man doth, the more good he ſhall receiue; and that certainly, becauſe God will reſtore it. And there is nothing more effectuall to continue the good eſtate and proſperitie of a family, then when the gouernour thereof is full of mercie and good workes: as appeareth, Pſalm. 37. 26. *The righteous is euer mercifull and lendeth, and his ſeed is bleſſed*: and Prou. 21. 21. *He that followeth after righteouſneſſe and mercie, findeth life, righteouſneſſe and honour.*

Now that one may do this dutie of mercie rightly, ſo as it may be pleaſing vnto God, and bring comfort to his owne ſoule, theſe rules muſt be obſerued.

Rules that one may do the dutie of mercie aright.

Firſt, out of Micha 6. 8. *Deale iuſtly, and loue mercie.* Iuſtice in getting, muſt be ioyned with mercie in beſtowing: that muſt be well gotten, that is liberally giuen; or elſe it is but to rob one to giue to another: to take it from the right owner, to whom God hath giuen it, to beſtow it on another that hath no right to it. As *Samuel* (1. Sam. 8. 14.) ſaith of the ill Kings, that they would take away the peoples vineyards, and fields, and oliues, to beſtow them on their ſeruants, and on whom it pleaſed them. This is not mercie, nor to be accounted liberalitie: neither doth it deſerue any better name then theft. As many among vs care not how vniuſtly they get, whom they pinch, whom they oppreſſe, whom they wrong: but when the time comes, that they thinke to ſhew their liberalitie, and to let all the world haue a taſte

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of their bountie, then no man shall be put backe, but they will keepe open house, and euery man shall haue his fill for a time; and now they thinke they haue quit themselues well, and you must account them verie liberall, and bountifull Gentlemen. Nay, first let them be iust, and then they may be mercifull; but till then, all is oppression, robberie, and spoiling.

Men must be iust, before they can be mercifull.

And many idle Ministers that get many benefices into their hands, and make themselues fat with the peoples bloud, yet to purchase to themselues some vaineglorie, they will be content to make some counterfeit shew of liberalitie once or twice in the yeare, they will come to the people, and feast them, and spare no cost for a meale or two; but they robbe their soules to feed their bodies; and vnder pretence of this hospitalitie, they make a prey of the soules of the poore people. But they should do as *Zacheus* did, first restore the ill gotten goods, and then of the rest that was their owne, they might be mercifull and do good: for it is no liberalitie to be lauish of ill gotten goods.

Chearefull giuing.

Secondly, it must be done liberally, without grudging or murmuring: as 2.Cor.9.7. *God loues a chearfull giuer.* It must not be wrested from vs, but come willingly and freely; or else the praise is lost. So Prou.3.27. *Withhold not the good from the owner thereof.* He makes the Christian neighbour that is in necessitie, an owner; euen one that hath good right and title to our goods, according to our abilitie. For God hath giuen it vnto them, and it is their due: therefore he saith, withhold it not from him, but giue him readily; put him not backe, but let him see that thou art glad to do him good, and that it is a delight to thy soule to helpe him in his need. So Christ saith, that the poore widowes farthings was more in Gods account, then all the large offerings of richer men: for most of them gaue ambitiously, and some Pharisees meritoriously, to bind God vnto them, and make him beholding vnto them; but she did not looke to credit: for it was rather a discredit to cast in her mite among the great gifts of the proud and wealthy; neither did she thinke to merite any thing at Gods hand, but desired to please God. That which

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she had, though it was but a litle, she gaue very freely: and therefore God accounted it as a very great gift. Therefore we must looke that our gifts be freewill offerings, and come voluntarily, and then they shall be well accepted.

Thirdly, we must looke to do good, especially to the household of faith. Though a man should do good to all mankind, yet his principall regard should be to Christians, that where Gods kindnesse appeareth most, there his kindnesse may be most exercised; and he must do most good where God hath giuen most grace. So Matth. 25. that which they did to poore Christians, was accounted as done vnto Christ himselfe, and he repayeth it as a debt of his owne. Gal. 6.

Which confutes those, that if they bestow any thing, be sure Christians shall haue least: but it is done (hand ouer head) without any regard to whom it is done; and euery one shall fare better with them then he that is best. There is a certaine hidden malice, and a secret inueterate enimitie to good men: and therefore all worldly men thinke that worst spent, that is giuen to Gods children. And thus much of the things forbidden and commanded in this Commandement; that we do the one, and auoide the other.

Now certaine things must be auoided, which are occasions of the breach of it, and hinder the keeping of it. And the first of these is pride: for so much pride as there is in any, so much occasion there is of the breach of this Commandement. For so the holy Ghost saith, that onely from pride contention comes. He that is proud, is alway readie to stirre vp strife: for he will do wrong to any, but he will be admonished by none. Secondly, he so spends and ruinates his estate, by seruing his proud lust, that he hath nothing to bestow in workes of mercie: by setting himselfe so high, he brings his estate so low, that he cannot affoord to do any good; he is alwayes in want and need, still shifting, and cast behind hand, because he is too lauish in spending vpon needlesse things to serue himselfe. As the Sodomites, though they liued in the most rich and plentifull countrey vnder the Sunne, and that which was fruitfull of all increase, yet they could shew no worke of mercie, no good that they could do. Why? Be- Hindrances from the keeping of the sixt Commandement.

I

Pride. Prou. 13. 10.

cauſe they were proud, and thought nothing well ſpent, but that which was ſpent in ſatisfying and ſeruing of their owne luſts; therefore they could ſpare nothing to ſupply anothers need. So it is ſeene, that many poore men are able to doe more good, haue more to lay out vpon mercie, then many that haue rich reuenues. And why? Becauſe theſe with their reuenues haue a deuouring ſinne, and that is pride, which draweth them drie; ſo that they may truly ſay, they haue nothing to giue, they are driuen to wants and neceſſities that they can neuer get beforehand, they haue it not to giue, and how can they giue? But why haue they it not? whoſe is the fault? Is it not therefore becauſe they haue fed the waſting humor of pride? and that eates vp all which they ſhould beſtow on Gods poore Saints. Therefore, who euer would keepe this Commandement, let him ſtriue againſt this ſinne: for that will make him vnable to do good, and cauſe him to be as drie wood, to miniſter matter for euery contention.

Couetouſnes. Secondly, beware of couetouſneſſe: for a couetous man cannot but be cruell. As appeareth Micha 3. 3. where ſpeaking of couetous mens dealing with their poore neighbours, he ſaith: *They eate the fleſh of my people, and flay off their skinne from them, and they breake their bones, and chop them in peeces, as for the pot, and as fleſh within the caldron.* He compareth theſe greedy minded men, not onely to Butchers that plucke off the hide of the poore beaſts, but alſo to Cookes that diuide the fleſh in peeces, and cut the bones and ſinewes aſunder.

He that is giuen to wicked couetouſneſſe, cares not what miſchiefe fals on another, ſo he may haue lucre. Who euer ſtands in the way betwixt him and his gaine, he wiſheth his death if it will bring him more gaine then his life. If it be his owne father, he could reioyce to ſee him laid in his graue that he might haue his liuings. If a brother, ſo he may gaine by his death, you can bring him no more welcome newes then that his brother is dead. What euer faire ſhewes couetous men make, yet their hearts are alwayes filled with fraud and crueltie.

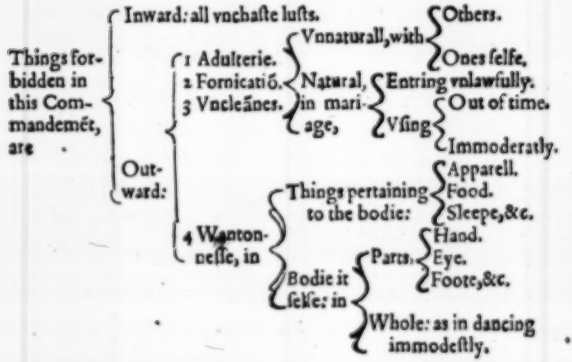
Laſtly,

Laſtly, take heed of riotouſneſſe, and drunkenneſſe; for when drinke is in, the wit and grace is out: then a man is ſuch light ſtuffe, that the diuell may toſſe him about at his pleaſure. Firſt, it hurts the bodie it ſelfe, and brings many grieuous diſeaſes vpon ſuch diſordered vnthrifts, and haſteneth vntimely and vncomfortable death vpon them. Secondly, it breeds ſtrife and contention, murmuring, brawling, and wounds without cauſe. For when they went good friends (if drunkards can be good friends) to their pots, all vpon a ſudden, vpon a mad humour, no man knowes why, they fall together by the eares, and are ready to ſtab and miſchiefe one another. Thirdly, they ſo ſpend themſelues this way, and drinke vp all their wealth, as that they haue no abilitie to do any worke of mercie. Therefore pride, couetouſneſſe, and drunkenneſſe, muſt be ſhunned of all thoſe that would keepe this ſixt commandement, *Thou ſhalt not kill.* So much of the ſixt Commandement, concerning the ſafetie of our owne and our neighbours perſon, and what duties we owe thereunto. Now followes the ſeuenth Commandement, concerning chaſtitie, and how we ſhould that way behaue our ſelues. Prou. 23. 29.

The ſeuenth Commandement.

Thou ſhalt not commit adulterie, Exod. 20. 14.

The ſumme of this, is, that we ſhould keepe away all vncleanneſſe from our ſelues and others, and vſe all meanes to preſerue our owne and our neighbours chaſtitie.



THe firſt breach of this Commandement, is in filthy luſts and impure deſires of the heart, delighted in, and conſented vnto; though they be kept in, and neuer breake forth in word nor deed, yet this very luſt, and deſire it ſelfe, makes one a breaker of this Commandement before God. As our Sauiour Chriſt the Law-maker, and therefore alſo the beſt expounder of it doth teſtifie: *I ſay vnto you, he that looketh vpon a woman, to luſt after her, hath committed adulterie with her already in his heart.* They of old, ſaith he, (meaning the Phariſies) had ſaid, *Thou ſhalt not commit adulterie*, extending the

Matth. 5. 27.

Comman-

Commandement no further then to the groſſe act: and that they would not haue men commit, becauſe it would bring reproach vpon their name, & death vnto their body. But Chriſt requireth a far greater purity, and ſhews that the adulterie of the heart is odious to God, as well as that of the body; & that men cannot more eaſily ſee and perceiue that outward filthineſſe, then he doth the inward. For he hath pure eyes, that can abide none iniquity; and, he ſearcheth the heart and reines. An vncleane heart therefore, wiſhing foule things, and meditating vpon filthineſſe, is moſt hatefull to God. Habak. 1. 13.

Vſe. The vſe of this, is, to condemne thoſe, that when they heare Gods curſe againſt the tranſgreſſors of this commandement, concerning adultery, thinke, if they haue not broken foorth into the outward action, they are free, and out of the gunſhot, this threatning pertayneth not vnto them. But let them know, that if they haue an ill heart, though men cannot charge them with the ill act, yet God can charge them with the euill thought, and they are liable to Gods curſe, as well as thoſe that offend outwardly. Indeed there be degrees, and the increaſe of ſinne brings the increaſe of iudgement: and groſſer ſinnes ſhall haue more grieuous plagues: but the leaſt fault is ſufficient to condemne them. And they that will not humble themſelues, nor care for inward motions, will (if occaſion be offered) eaſily be drawne to the outward practiſe. For luſt hauing conceiued, bringeth foorth ſin. And he that will not reſtraine it in the conception, ſhall not be able to hinder it in the birth. Therefore he that would not haue ſin borne, muſt not let luſt conceiue, but labour earneſtly to kill it in the wombe, as it were. For howſoeuer thought be free in reſpect of the ſight, and law of men, yet it is not free from God, nor from his law, which was not only giuen to reforme and rule the outward manners, but the ſoule alſo, and all the affections.

Inward vncleanneſſe accurſed before God. Iam. 1. 10.

Secondly, this ſerueth for the inſtruction of thoſe, which haue thus offended, that they muſt repent and craue pardon at Gods hands, and intreat him of his mercy, to kill their luſt, and to waſh away the filthineſſe of their heart; that they may not only be freed from the iudgement of God due to the ſin,

but also may hinder the birth of so filthy a monster, as wil proceed of this so ill a conception. In other conceptions it is a foule fault, after the conception to take any thing that may hinder the increase and birth of it: but in this conception, it is the greatest vertue and safest way, to take such a receit as shall quite kill it, that it may neuer come forth to light. And this receit is onely to repent and craue pardon: for else God will bring their secret sin to open shame, and their inward filthy desire, to outward publike disgrace.

Ierem. 4. 14. Lust should be slaine in the conception.

The meanes to cleanse vs from filthie affections.

Now the meanes to purge the heart, and to make it cleane and pure from such filthy affections, is, first to pray to God often and earnestly to purifie the heart, and to sanctifie it by his holy Spirit: Then secondly, to be faithfull and diligent in some honest and lawfull calling, that they may busie the heart vpon some thing lawfull and profitable. For idlenesse is the mother of foule lusts. As a standing poole (not hauing any course of running) groweth filthy of it selfe, and full of Todes and noysome vermine: so the heart that is not taken vp in some good and honest calling, is a fit place for the diuell, wherein to breed and ingender all monstrous and filthie lusts. What was the reason why the Sodomites grew so filthy and vncleane, that no people were euer so beastly? Because hauing the most fruitfull and abundant Country in the world (for it was like the garden of God that yeelded them all commodity and profite) they grew rich, and then did giue vp themselues to nothing else, but their ease and delight. Their nature was no worse then others: but their idlenesse did so corrupt their hearts, as the diuell had libertie to cast in, and they leisure to pursue all monstrous and vncleane desires whatsoeuer: This was the cause they were so outragious.

1 Prayer purifieth the hart.

2 Idlenesse breeds lust.

Ezech. 16. 49.

Genes. 13. 10.

Also, temperance in meate and drinke, watching and fasting, as need doth require, and as our strength may beare: These meanes (by Gods blessing) will slay these lusts, and empty the heart of such ill desires, and preserue our soules and bodies pure and vndefiled. But if all these meanes being vsed faithfully, these lusts will not yet be so ouercome, but still arise, and still ouer-burden the heart, and set it on fire with ill

3 Temperance in meate.

desires,

desires, and the flesh will not be tamed, then one must seeke the remedy of marriage, and pray to God to giue him a meet yoake fellow; and then we may look that God will certainly heare our requests. For when we haue done our indeuour to beate downe our flesh, & yet cannot so ouercome it, but that we stand in need of an helpe this way, then God hath called vs to the estate of matrimony; and as he hath giuen vs a calling, so we may hope that he will giue vs such a one, as shalbe a comforter vnto vs, and an helper both for this life and the life to come. And so much for the inward breach.

Outward breach of this commandement.

The outward breach of this Commandement hath many branches; but the chiefe are comprehended by the Apostle, Galat. 5. 19. where he saith, *The fruits of the flesh are adultery, fornication, vncleannesse, wantonnesse.* These are the chiefe outward breaches of this Commandement. And first, for adulterie: That is committed, when the parties offending are either married or contracted: for, if he be either ioyned by marriage or contract that commits the act, then it is adultery. This is a very high breach of this Commandement, because they *breake the couenant of God.* For, when they come together in either of these knots, they binde themselues by couenant, not onely one with another, but to God himselfe (that hath appointed the ordinance) that they will faithfully and truly keep their fidelity one to the other: and therfore if they deale vnchastely, it is not onely vniustly done in regard of themselues, but they forfeit their bond to God, euen to the hazard of their saluation, and prouoke his curse, both on the soule and body. And this exceedingly aggrauateth the sin of adulterers, that hauing come in the sight of God, and before men and Angels, to make a couenant, and there also in the face, and by the voice of the congregation, craued a blessing of God vpon their proceedings, they abuse God, Angels, men and all, by breaking their couenant in polluting their bodies, directly contrary to the solemne vow which they made vnto the Lord.

Adulterie.

Prou. 2. 17.

But, how grieuous, and vile a thing this is, the ill effects that follow of it doe declare. The first is set downe, Pro. chap. 5. verse. 11. *It consumeth the flesh and the bodie.* It is a fire in the

1 The fruits of adulterie.

bones, it breedes fretting and incurable diſeaſes: that, as the ſin maketh one loathſome in the ſight of God, ſo the plagues which attend vpon it, will make him lothſome in the ſight of men. If one be ſo audacious as to break this couenāt of God: though men forbeare to inflict that death vpon him, which
Leuit.20.10. Deut.22.22. by Gods holy Law is due vnto him, (for by the Law of God the adulterer is as guiltie of death as the murtherer) yet God meets with him, and by filthie diſeaſes brings him to his deſerued end. Secondly, Prou.6.26. the holy Ghoſt ſaith, it bringeth one to a morſell of bread, that is, to extreme pouertie.
2 And ſo Iob 31.12. ſaith of this ſin, *That this is a fire which deuoureth to deſtruction, and which will roote out all our increaſe*: this will make ſpoyle and hauocke of all that a man hath.
3 Thirdly, it conſumeth not onely the goods and bodie, but there is a further conſumption then all this; he that doth it, deſtroyes his owne ſoule, as *Salomon* ſaith, Prou.6.32. Fourth-
4 ly, he gets a perpetuall blot to his name, Prou.6.33, that he ſhall neuer be able to put away, vnleſſe he doe truly repent, and ſo get it waſhed away by the bloud of Chriſt, which only wil make all cleane. But elſe he ſhal haue alwaies a ſhamefull name and an ill report. All the braue apparrell, all the bribing and colouring in the world, will not couer this blot of the name and eſtimation. For he is a needleſſe theefe, not ſtealing for neceſſitie, but of preſumption, and therefore deſerues no pitie. We ſee, that if a theefe vpon neceſſitie, as it ſeemeth to him, (though indeede no neceſſity ſhould make a man ſinne) doe filch or ſteale from his neighbours, men ſhew ſome kinde of mercie, and doe not altogether ſo much abhorre it: but when one hath the remedie, and hath profeſſed his thankefulneſſe to God for his helpe by marriage, and yet notwithſtanding all the good meanes to the contrarie, will breake his couenant, he is a needeleſſe theefe, he ſhall find no mercy, but he deſtroies his ſoule, and makes his name
5 to ſtinke among men. Fiftly, he that doth commit adulterie, doth not onely deſtroy his owne ſoule, but he doth what he can to deſtroy the ſoule of another alſo, and ſo to kill two at once: and in this regard this ſin is worſe then eyther theft or murther. For if a theefe ſhould ſtrip a man of all he had

had, and (beſides that) take away his life alſo, the man ſo wronged, were not one whit the worſe man for all this, but his ſoule might go to heauen, as if he had died in his bed: but he or ſhe that enticeth another to commit adulterie, robbeth the party of ſaluation, ſo farre as in them lies. For little doe theſe allurers know, whether euer the other ſhall repent, or be conuerted from this ſin. For this is ſuch a wound, as no Phyſician can lay his hand to heale it, but the holy Ghoſt; no medicine can cure it, but the bloud of the Son of God. This is not to ſpoile his body of wealth and health onely, but euen the ſoule of life and grace: and this is the moſt grieuous ſpoile and dangerous that can be committed. For, though one ſhould hurt and wound another: yet there were hope that one might finde ſome skilfull Chirurgion to make all whole againe: but he that hath ſtriken ſo deeply into the ſoule and conſcience, and hath kindled the fire of Gods vengeance in the heart, how knoweth he whether this ſhall euer be healed? And what a fearefull thing is it to be an inſtrument to draw another into hell, and to incurable and endleſſe miſerie?

Adulterers are wicked theeues.

Laſtly, beſides all this, an adulterer is a theefe, by intruding his childe into another mans poſſeſſion. For what greater wrong or indignitie can be offered to a man, then to haue his patrimonie, and all his labours left to a baſtard, the ſeed of his mortall enemy? For, of all men in the world he would be moſt vnwilling (if he knew of it) to beſtow it on him: much rather would he giue it to a ſtranger whom he neuer knew before, then to one that had ſo ſhamefully abuſed him; and could better finde in his heart to leaue his goods vnto a vagarant begger, then to that baſtard, whom vnwittingly now he feedeth and cloatheth, and who ſhall enioy all his labour. Thus much for the curſed effects of adultery.

Now the vſe that we muſt make of this, is, That ſith it is ſo foule a ſin, and yet our nature is ſubiect to fall into it (as *Dauid*, after many corrections and humiliations, after many miſeries and benefites, when he was ſomewhat growne in yeares, and had the remedy alſo, yea and as the corruption of thoſe times was, had many wiues, yet committed this ſin) it

ſhould

ſhould mooue vs to vſe thoſe meanes and preſeruatiues that may keepe vs from it. For, if *Dauid* did fall into it to his great woe, and to ſome blotting alſo, and blemiſhing of his name, then we muſt not be ſecure and thinke our ſelues ſafe. Now the meanes to make a man liue chaſtly in marriage, are theſe. First, if there haue bene any fornication before marriage, know that this is a ſecret poiſon that lurketh within; and if it be not ſtayed, it will breake out to adultery. Therefore that fire muſt be quenched by true repentance, and ſo it ſhall neuer flame out into further miſchiefe, elſe it will certainely haue his vent: an old fornicatour will be a new adulterer. I meane by an old fornicatour, ſuch a one, as hath committed fornication before marriage, without repentance: for he hath a wilde fire within, and will not keepe within long, but will make him burne in luſt as faſt as before. And it may be ſaid of him, as God ſaid to *Caine*, Thy ſinnes lie at the doore; ſo his old ſin lieth at the doore ready to catch him: yea, it will let him haue no peace, but lieth in wait, hunteth and purſueth him, and meetes him at euery turne, till it hath brought him to nought, vnleſſe he by repentance firſt bring it to nought.

Meanes to make vs liue chaſtly in marriage.

This then muſt be the firſt care, if one hath bene a fornicatour, to repent for that. And though one hath not offended this way, yet he muſt keepe and obſerue this ſecond rule: Euery married perſon muſt labour for pure and feruent loue to his yoak-fellow, as in the Prouerbs, chapter fiue, and verſe eighteenth, he willes men not to follow after the ſtrange woman. But how ſhall I chuſe? he ſheweth in the eighteenth verſe, *Reioyce in the wife of thy youth, and delight in her loue continually*. If married perſons get feruent and pure loue one to the other, this will keepe them ſafe. For it is not the hauing of a wife, but the louing of her, that maketh a man liue chaſtly: and it is not the hauing, but the louing of a husband that preſerueth a woman from whoredome. But if ſhe haue him, and yet hate him, and deſpiſe him, ſhe is in danger euery day to be defiled. Feruent loue then muſt be ſought for. Not ſuch as fleſh can yeeld: for the nature of fleſh is, as to be violent before marriage, ſo to be ready after to find occaſions of

1 Loue betwixt yoak-fellowes in marriage, preſerueth their chaſtitie

iarres

iarres and diſlikes: but pure loue is a gift of God, and a ſparke that comes from heauen, and hath this vertue, to make a man liue chaſtly. But now if one will ſay, Surely I will neuer be an adulterer, yet for all that cares not for his owne wife, but contemnes and deſpiſeth her, he hath no warrant to ſay ſo: nay, he taketh the next way to bring himſelfe into the ſnares of adultery, by this firſt breach of a moſt principall duty of marriage, in that he doth not loue his wife.

Another meanes to auoide adultery, is ſet downe in Prou. 2.16. *If knowledge enter into thine heart, and wiſedome delight thy ſoule, then ſhall it keepe thee from the ſtrange woman, that flattereth with her lippes.* To delight then and reioyce in the pure word of God, and to embrace it in ones heart, this will ſo ſatisfie the minde, and content the ſoule with ſweet comfort and delight, as that one ſhall not need to follow the impure and foule pleaſures of the fleſh, that are contrary to God and his word. But if wiſedome enter not into thine heart, luſt will: and if a man finde no reioycing nor pleaſure in the word of God, he is in continuall danger to ſeek pleaſure in theſe fleſhly and damnable luſts that fight againſt God, and againſt his owne ſoule. For, no man can liue without his delight; and though it breake not out ſtrait to the maine ſin of adulterie, yet it will begin with other vanities; and not ceaſſe till it hath drawne one through many idle and fooliſh delights: and at length leaue him wallowing in this filthy and lothſome pleaſure. For, he that is not refreſhed with ſome pure and holie delights, will ſurely be carried headlong to ſome vngodly pleaſures.

2 Loue to Gods word, preferueth chaſtitie.

Thirdly, will we be kept from this foule and monſtrous ſin? then we muſt marke the rule of *Salomon*, Eccleſiaſt. 7.28. *I find more bitter then death, the woman, whoſe heart is as netts and ſnares, and her hands as bands: He that is good before God, ſhall be deliuered from her, but the ſinner ſhall be taken by her.* He ſheweth how one may eſcape the lewd woman, and keepe himſelfe free from her ſnares; namely, be a good man, walke religiouſly, and keepe peace with God, elſe he is in continuall danger to be taken. He ſhews why God ſuffers filthy ſtrumpets & harlots to liue vpon the earth; namely, that they may

3 A good man ſhall be preſerued from vncleanneſſe.

Prou. 22.14.

be-

be a iaile or priſon to wicked ſinners, and chaines wherein to hamper all vngodly perſons: they be as fowlers to catch hypocrites, that haue not the true feare of God; that thoſe that be hatefull to God for other ſinnes, may be made hatefull to men for this ſin. For when men prouoke God by ſinnes that he hateth as much, but be leſſe ſubiect to diſgrace amongſt men, then he giueth them vp to thoſe ſinnes that may ſhame them, and bring them into contempt before the world. And it is not as moſt men ſay, Alas, he was an honeſt man vntill he ſlipt into this fault. No; had he bene honeſt before, God would not haue deliuered him vp to the power of this vile ſin now: But, becauſe he was wicked before, therefore God puniſheth ſinne with ſinne, that his inward wickedneſſe might appeare to his greater diſgrace: he hath liued irreligiouſly in the firſt Table, and now God in vengeance giueth him ouer, to liue vnrighteouſly in the ſecond. Theſe be the meanes then to keepe one pure: namely, an vpright life, that one liue in no other ſin that breaketh off peace betwixt God and him; and to take delight in the word of God; and vſe all good meanes to get a pure and feruent loue to the yoakefellow, and to purge out by godly ſorrow that venime of fornication, if any haue bene committed before, that elſe would infect the heart with adulterie. For marriage cannot kill former luſt, onely repentance can doe that: and marriage is an helpe to a penitent man, to preſerue his chaſtitie for the time to come.

But now, if one haue fallen into adulterie, and broken the couenant of God, there is no way for him but onely one; euen to confeſſe his filthie ſin, and be grieued, and iudge himſelfe for it: and then to lay hold on the merites of Chriſt Ieſus, and to craue Gods mercy; knowing that he can as eaſily forgiue, and the bloud of Chriſt can as eaſily waſh away adulterie in the higheſt degree, (ſo the perſon be penitent) as the leaſt ſpot of wantonneſſe. So much for the firſt outward breach, *viz.* Adulterie. The next followeth, and that
1 Cor.6.10.n is called Fornication: that is, when ſingle perſons commit the filthie act.

And this, howſoeuer it be not ſo grieuous as the former, becauſe

becauſe it doth not breake the couenant of God, mentioned Prou.2.17. and is not puniſhable with bodily death, yet it is a fearefull ſinne, liable to the curſe of God and damnation. For ſo it is ſaid, 1. Cor. 6. 9. *No fornicater ſhall enter into the kingdome of heauen.* It is ſuch a ſinne as ſhuts one out of Gods kingdome, and caſts him downe headlong to hell, and the euerlaſting vengeance of God. And the ill effects of adulterie aforenamed, namely, a diſeaſed bodie, a poore eſtate, a blemiſhed name, a damned ſoule, and the drawing and murdering of anothers ſoule, do agree to this ſinne alſo. Oh, but they will marry the partie, and ſo all ſhall be well, and they will make an amends. But this cannot make an amends; for nothing can waſh away the pollution of the ſoule, but the bloud of Chriſt. But if you do marry the partie, why will you giue the firſt fruites to the fleſh and the diuell, and the refuſe to God? It is a ſhamefull thing to ſerue ſinne with the chiefe of his ſtrength, and God with the remainder. How can they looke for a bleſſed proceeding from ſo foule a beginning? Why will he do ſo much wrong to his firſt borne, to make him baſe begotten, and his poſteritie a baſtard generation? Why will they beget a continuall ſorrow to themſelues, that they ſhould not be able to looke vpon their child without bluſhing, and cannot ſee the fruite of their body, but they muſt looke on the fruits of their ſinne, and behold a witneſſe before them of their owne filthineſſe and diſobedience to God? Or, if he purpoſe not to marry her that doth this, why doth he rob her of her virginitie, and make her vnfit for any other elſe? Therefore this is a foule ſinne, and dangerous. For vnleſſe it be repented of ſoundly, fornication before mariage makes a plaine and high way for adultery after mariage, and for much miſery in this life, and euerlaſting ſhame and torment in the world to come.

The ſecond outward breach is fornication.

The remedies againſt adultery ſerue alſo againſt fornication. Reuel. 21.8.

The third outward breach of this Commandement follows: and that is vncleanneſſe; which is either vnnaturall, or naturall. Vnnaturall, with others, as Sodomie practiſed of the Sodomites, condemned Rom.1.27. when *man with man worketh wickedneſſe, woman with woman commit villanie*; or elſe that beaſtly ſinne, when men mingle themſelues with beaſts.

Vncleannes, the third outward breach.

Theſe

Theſe nature abhorres, and they be commonly puniſhments of ſome other horrible wickednes, & follow a very prophane and dead heart, and are farre worſe and more horrible then adulterie. The other kind of vnnaturall vncleanneſſe, is by ones ſelfe. For one, by himſelfe alone, may defile his owne bodie in moſt filthy ſort: which though it be moſt ſecret from man, yet it is abominable before God, and often God brings it to light, by puniſhing thoſe which haue vſed it, with terror of conſcience, and horrible feare in their mind, or elſe with frenzie and madneſſe. Theſe puniſhments haue often fallen vpon the practiſers of this ſin, and then all goes abroad, then they lay open and vomite out all their ſhame: and howſoeuer they ſeemed chaſte and pure before, yet now their filthineſſe is brought to light. The ſecond vncleanneſſe is betweene maried people, either in their entrance into mariage, or elſe in their proceeding and vſe of it. The vncleanneſſe in the entrance, is either if one marry another of a contrary religion; as a Profeſſor and a Chriſtian to wed an Atheiſt or a Papiſt; their whole life ſo led, till repentance and conuerſion come, is vncleane and vnholy in the eyes of God. And therefore in *Ezra*, thoſe that had ſo maried, were conſtrained by God to put away both their wiues and children as vncleane perſons, and vnmeete plants to grow in a Chriſtian family. Alſo if thoſe marry together that be within the degrees of conſanguinitie or affinitie forbidden, they may cloake and ſhift as long as they will, but they ſhall neuer ſhift off the reproch and condemnation of being vncleane perſons before God, ſith they marry without the warrant, yea contrary to the commandement of God. Alſo thoſe that marry without conſent of parents, their mariage is vnholy, and life vncleane, till they be reconciled to God by repentance, and to their parents by ſubmiſſion. Theſe be the pollutions in the entrance into the eſtate of mariage. In the vſe of it, vncleanneſſe is committed: Firſt, in comming together at vnſeaſonable times; this was a cauſe that made the land of Canaan vomite out her inhabitants, becauſe they had no regard to obſerue lawfull times, but came together then when God and nature required

Naturall vncleanneſſe.

Ezra 10.3.

Leuit.18.19. 24.25. Leuit.20.18. Ezek.22.10.

red that they ſhould forbeare the mariage bed, and keepe themſelues aſunder. Now if the Lord did ſo fearfully plague theſe heathen people for this vncleanneſſe, which onely had the law of nature to guide them; how much more are they in danger of his heauie wrath, that haue bene forewarned to auoide this ſinne by his iudgements executed both on the Gentiles and on the Iewes, and alſo by his written word? And this was to be puniſhed with death in both parties, in the old law; becauſe by reaſon of the time and maner of ſeparation it might then be more eaſily diſcerned. Alſo in mariage one may deale vncleanly by exceſſe, vnleſſe he carefully ſtriue and pray for temperance and moderation. For as a man may be a wicked drunkard with his owne drinke, and a glutton by exceſſiue deuouring of his owne meate: ſo likewiſe one may be vncleane in the immoderate vſe of the mariage bed. And theſe ſins, though the hand of the Magiſtrate cannot puniſh, yet Gods hand often finds them out, and the children diuers times proue monſters, and miſ-ſhapen, and leprous, or idiots, or elſe very vngodly and ſtubburne. And thus God meetes with theſe ſecret ſinnes by iudgement, when men will not be carefull to auoide them, or to meet with them by repentance when they are fallen into them.

The laſt breach in this Commandement, is in wantonneſſe; which is the preparation and foundation for all the former; conſiſting either in things belonging to the bodie, or the bodie it ſelfe. Wantonneſſe in things belonging to the bodie, is ſhewed in coſtly apparell. Not that there ſhould not be things fitting the eſtate, and that there were not a diuerſitie of degrees to be regarded: but in no eſtate or degree may one be ſo exceſſiue, as to forget holineſſe and Chriſtian ſobrietie. None ſhould beſtow ſo much time in trimming of his bodie, as he can haue no time for trimming of his ſoule.

Wantonneſſe in apparell.

Secondly, in ſtrange apparell, as Zeph. 1. 8. the Princes, the Kings children are rebuked, for that (hauing more money and maintenance then their neighbours) they did not beſtow it in doing any worke of mercie to the poore, or pro-

prouiding any thing of profite for the Common-wealth, but onely in setting out themselues by new fashions, that no new tricke or foolish deuice could come vp, but presently they must haue it. Yea, they neuer thought themselues well, vntill they were beginners of some new fangled inuentions concerning their attire, that other folkes might looke at them, and lust after them. And this kind of persons, how euer they seeme fine in their owne eyes, yet they be filthy in Gods eyes. Also in excessiue diet, when we keepe no good measure in meate and drinke. For one cannot lay on more fuell, but he shall haue a greater flame. So stuffing ones selfe with meate and drinke, will make the heart more outragious in all euill lusts. As the Prophet saith, *They rise vp full, and then they neighed after their neighbours wiues, as a fed horse after his meate:* this is a homely comparison, yet the holy Ghost vseth it, to make the sinne more loathsome. Also in excessiue sleepinesse and sluggishnesse; when a man liues so, as neither the world, nor the place where he liues, shall be any whit the better for him, but he spends his strength and his life in eating, drinking, and sleeping; abusing that time slothfully, which God hath giuen him to do good, and get some knowledge of God, and assurance of his owne saluation. Such maner of persons be wantons, and by the Apostle put in the number of filthy persons that shall not inherite eternall life. Also wantonnesse is committed in the bodie it selfe; and that either in the parts, or the whole. In the parts, as an eye full of lust, as *Peter* saith, *that ceasseth not to sinne*. Though the bodie sometimes ceasseth for want of occasion, or for weaknesse, yet the eye is alwayes busied in vnchaste and wanton lookes. Also the tongue, in vnchaste and wanton songs, and reading louebookes of dalliance and filthinesse, which is a kind of contemplatiue fornication. They that made them be wantons, and so are those that reade them. So euery other gesture that stirres vp ones selfe, or any other, purposely to lust, that is wantonnesse: as the wiseman saith, that a wicked man makes a signe with his finger, and speakes with his eye.

The whole bodie is abused to wantonnesse in immodest dancing. For here euery part is abused to dalliance, the eye, the

Isa.4.4. Wantonnesse in diet.

Ier.5.8.

Wantonnesse in sleepe.

Gal.5.19. Wantonnesse in abusing the parts of the bodie.

2.Pet.2.14.

Prou.6.13. Wantonnesse in abusing the whole bodie.

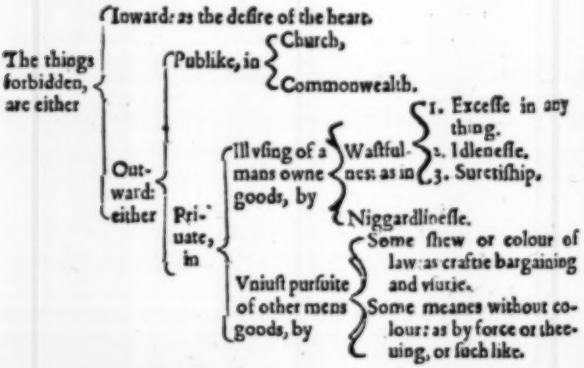
the hand, the foote, and all, in meeting, in embracing, and ſuch like. All the action is nothing but the profeſſion of an vnchaſte heart. Here is an artificiall grace, an artificiall pace, an artificiall countenance, and in euery part a wicked art is added to increaſe the filthineſſe; and if you call it a ſport, it is a very dangerous ſport to vſe the bodie as an inſtrument of wantonneſſe, and an inducement to fornication and adulterie.

Thoſe alſo haue offended in wantonneſſe, that giue themſelues libertie to be preſent at, and ſee ſuch things as be practiſes of wantonneſſe, as ſtage-playes, which ſerue for nothing but to nouriſh filthineſſe; and where they are moſt vſed, there filthineſſe is moſt practiſed; where the man is clothed with womans apparell, and that ordinarily is put in vſe, which the Lord condemneth as an hainous abomination, this is a way to breed confuſion of ſexes, and it is a plaine belying of the ſexe. Thoſe men that haue thus hurt themſelues or others, muſt craue pardon, and repent; and thoſe parents, that themſelues in youth haue taken libertie this way, muſt reſtraine their children: contrary to the common practiſe of impure parents, that haue themſelues bene old fornicators and wantons; and now when they are ſpent, it doth them good, and makes their heart glad, to ſee their yong children tread in their ſteps, and run madding and skipping vp and downe, with all wanton and vnſeemly behauiour. This, howſoeuer men make but ſport of it, yet God will not tolerate it: for if he cannot put vp the abuſe of one member alone to wantonneſſe, he will neuer endure that the whole body ſhould be thus abuſed. So much of the ſeuenth Commandement, concerning preſeruing our owne and others chaſtitie. The next is, concerning goods, in the eight Commandement, which is as followeth. Deut. 22. 5.

The eighth Commandement.

Exod. 20. 15. *Thou ſhalt not ſteale.*

The ſumme of it is, that we ſhould not hurt our owne or our neighbours eſtate: but, ſo farre as we can, procure the good of both.



THe inward breach of this Commandement, is luſting after another mans goods in the heart, and a ſecret deſire of that which is none of ours, though we ſeeke not to get it wrongfully. For as in the former Commandement, the filthy concupiſcence of the heart was accounted adultery before God, though vncleane practiſes did not breake forth: ſo here he that inwardly longeth after his neighbours goods, is

is a theefe before Gods iudgement ſeate, though he ſtay his hand from taking of them. So in 2.Pet.2.14. he (deſcribing wicked men) ſaith, *They haue hearts exerciſed in couetouſneſſe*. Though they durſt not giue ſuch libertie to their hands, yet it was the occupation of their hearts to be alwayes ſtealing, alwayes deſiring that which was none of theirs. Euen as the deſires and thoughts of Chriſtians are buſied in thinking of the life to come, and of their latter end, and how to glorifie God while they liue: ſo their deſires and hearts were alwayes wandring and purſuing after another mans goods; this was all the exerciſe of their hearts. So Micha 2.2. *They couet fields, and take them by force.* To long after our neighbours goods, is theft.

Firſt, the heart luſteth, then there is no ſtay, the violence of their luſts carries them headlong, and they cannot be at quiet till they haue vndone a man, and ſpoyled him of his goods. And this was *Achans* firſt beginning of theeuerie. He ſaw a faire garment and a wedge of gold, that was no particular mans indeed, but he knew it was none of his: for God had challenged the ſpoyle of all that Citie to himſelfe. But he thought that there was enough for God and him too, and therefore he lets his heart looſe to deſire it; and then he could not hold his hands off, but tooke it to his owne deſtruction, and the vtter ruine of his whole family, for they were all put to death: and the firſt beginning was his coueting heart. So *Ahab* ſeeing how commodiouſly *Naboths* vineyard lay to his Pallace, thought he might make him a faire garden there, and might haue a goodly priuate walke cloſe to his houſe, and therefore he would faine haue it; and thereupon he ſends for *Naboth*, and offers him ſome conſideration for it: but *Naboth* knew that he might not alienate his poſſeſſion from himſelfe that God had giuen him; therefore he ſayes him nay. But this deſire was ſo immoderate and earneſt, that it would take no nay, and therefore he was euen ſicke with griefe and deſire of that which was none of his. And then there was no way left, but *Naboth* muſt be ſlaine, and by hooke or crooke *Ahab* muſt haue the vineyard; and ſo *Naboths* life and vineyard were both taken away: but ſo, that Ioſ.7.21. 1.King.21.

Ahab deſtroyed his owne family and poſteritie by this wicked couetouſneſſe.

Couetous deſires to be repented of.

The vſe that we muſt make of this, is, that though we haue neuer done any man wrong in one pennie, yet we muſt repent for the wrong of the heart, and the ſecret deſire of the ſoule, or elſe before God we are culpable of the breach of this Commandement, and liable to the plague of God for it.

Wandring deſires muſt be reſtrained.

Secondly, we muſt learne to reſtraine our deſires, and repreſſe the wandring luſts of our heart: for that which is a ſinne to take before men, is a ſinne to wiſh before God; therefore we muſt bind our minds and ſenſes to the good abearing.

Remedies againſt couetous deſires.

Now the way to expell this wicked and greedie couetouſneſſe of wealth, is to conſider theſe two things: Firſt, the ſmall or no good that riches can do them that haue them. Secondly, the certaine hurt that the deſire of them will bring. For the ground of couetouſnes is this, that men haue a falſe and fooliſh imagination, that wealth will bring ſome happineſſe; and if they had great ſtore of riches, then they ſhould be in good ſafetie, and in a happie caſe. But that riches cannot make ones eſtate happie, it is proued in the Pſal. 62. 10. 11. 12. *If riches increaſe, ſet not thy heart vpon them.* He would haue one let his heart be neuer a whit ſet on his wealth, and deeme himſelfe nothing the better for the increaſe of it. But is not one the better, and hath he not cauſe to be more glad when his purſe is full of money, and his houſe ſtored with riches, then if he had neuer a farthing? No ſure, not one iot. And he giues three reaſons.

Firſt, ſaith he, *God ſpake once or twice, I heard it, Power belongeth vnto God.* This is the reaſon; Nothing hath any power to do a man any good but God. Therefore, he that hath all the wealth in the world, his wealth cannot help him, it cannot keepe away any iudgement, it cannot free him from death, nor from hell, but one may as ſoone go to hell from wealth as from want: the rich man may paſſe into torment, as well as the verieſt begger aliue. Nay, it cannot ward off one ſtroke of God from ſoule or body in this life, it cannot keepe away ſickneſſe, nor the cauſes thereof. If then they be ſo weake, that he who hath them, is nothing the nearer to

Luk. 16. 23.

any

any good, nor further from any euill; why ſhould one either earneſtly deſire them, or greatly reioyce when he hath them? Secondly, *To thee, O Lord, belongeth mercy.* There is no mercie but in God, nor kindneſſe but from God: and this, that a man is kindly entreated, it is not from wealth, but from God that puts loue into mens hearts. For if our waies be pleaſing vnto God, he will make our enemies to become our friends, though we be neuer ſo poore; and contrarily, if our waies diſpleaſe him, he will make our friends our foes, and thoſe that owe vs moſt duty, and haue heeretofore ſhewed moſt loue vnto vs, to be our moſt bitter enemies, and to ſeeke our ouerthrow, though we be neuer ſo rich. As is to be ſeene in *Dauid*, when he had ſinned againſt God, he raiſed vp his ſon againſt him, who notwithſtanding his wealth and kingdome, ſought his life, and would haue killed him. Thirdly, *Thou, O Lord, rewardeſt euery one according to his workes.* That is another reaſon, becauſe God lookes to workes, not to wealth, when he comes to iudgement. As if he had ſaid; Moſt men dreame that it ſhall go with them according to their goods & riches that they haue heaped vp. This were true indeed, if there were no God, or elſe an idle god (as Epicures imagine) that is ſhut vp in heauen, and careth not how things go with men in the world: but if there be a God that gouerns the world, that is awake, and hath the ordering of all matters, then the queſtion is, Not what a man hath, but what he hath done: not what riches, but what grace and goodnes he poſſeſſeth. For ſinne ſhall haue ſhame, and he that is godly, mercifull and humble, ſhall haue glorie and ſaluation. Prou 16.7. Prou.21.21.

Sith it is ſo, that riches are ſo little profitable, or auailable, this muſt keepe out of our hearts this ſinfull deſire of riches that cannot profit. Secondly, as it is ſure that riches can do vs no good of themſelues: ſo we are ſure that the deſire of them will do vs much hurt: and as there is no ſure helpe from hauing, ſo there is certaine danger from coueting; For in *Timothy* the Apoſtle calleth it the root of all euill. Where this is, there ſinne aboundeth, there is no euill that a man will abſtaine from, if it may procure his filthie lucre: he will forbeare nothing that may further his gaine, neither will he do 1 Tim.6.10. Immoderate deſire of riches to be auoided.

any good that ſeemeth contrary to his profit. Therefore the danger is great that accompanies couetouſneſſe; namely, the ruſhing into all kinde of miſchiefe and wickedneſſe, and the neglecting and omitting of euery thing that is good. For it ſtayeth men from the chiefe meanes of ſaluation, and hinders the working of theſe means in them. How it keeps men from the Word and Sacrament, Chriſt ſhews in the Parable, Luke cha. 14.18. Some had Oxen, and could not come; ſome had Farmes, and muſt be excuſed; in generall, euery couetous man hath ſome pull-backe from religion: or if haply he ſometimes ouercome that let by much adoe, and ſtep in at Church doore, and ſet him downe before the Preacher, yet the holy Ghoſt ſheweth how he is occupied; ſpeaking to *Ezekiel*, he ſaith that they ſate downe before him indeed: but though he was a man of rare gifts, and very eloquent, yet their hearts went after their couetouſnes. So that a couetous mans heart is in continuall trauell, though his body ſit ſtill; for his meditations and thoughts are euer moiling and rooting in the earth; ſo that he can giue no attention to the word, nor marke any thing that is ſpoken.

Ezek. 33.31.

But yeeld that ſometimes a paſſion of attention come vpon him, admit that he can frame to giue eare to that which is ſpoken vnto him, yet all is fruitleſſe, he gets no good; for the cares of this world, like thornes, choake the good ſeed of the Word, that no fruit can come vp. And thus we ſee what miſchiefe a couetous heart brings, that no meanes of God can worke any good vpon ſuch a man. Theſe things therefore being well weighed and pondred, will ſtay vs from the vaine deſires of theſe vanities, and fooliſh doting vpon theſe idle trifles, that a worldly man with ſo great paine doth hunt after. And ſo much of the inward breach of this Commandement. Now followeth the outward, which is either publike or priuate: Publike, as church-robbery, which God himſelfe finds fault withall in *Malac.* 3.8. where he chargeth them to haue robbed him, Wherein ſay they? *In Tithes and Offerings*, ſaith God. So that to take to ones ſelfe thoſe things that God hath appointed to religious vſes, and for his ſeruice, that is to robbe and ſpoile God of that which he hath challenged to him.

Luke 8.14.

Church-robberie.

himſelfe. And in the Prouerbs, *Salomon* ſaith, *It is abomination to deuour things ſanctified*: that is, to conuert things ſanctified and appointed for holy vſes, vnto a mans priuate commodity; this is that which God abhorres. So for things pertaining to the common-weale, that is another kind of publike robberie; when men which haue the diſpoſing and ordering of things that pertaine to the Common-weale, and are to be vſed for the common good, will take them for themſelues, and make a priuate gaine of them. This is a foule fault, and an high degree of theft, ſo much the more hainous, becauſe it is more generall; and greater wrong, by how much it toucheth more, and becauſe theſe be theeues in requeſt, and robbers that are in credite, which deceiue thoſe that truſt them, and deale ill and vnfaithfully with them that put confidence in them; which doth much aggrauate their fault. For other kind of theeues, as namely, they that take a purſe by the way ſide, or that ſteale ſheep or oxen out of our grounds, or pull cloathes from the hedge, they deceiue no mans expectation, no man committeth any charge to them, nor looketh for better at their hands: but he that is falſe to thoſe that are his friends, and relie vpon him, and vntruſty to thoſe that truſt him, this is a right *Iudas*; a theefe in a higher degree. Theſe two are publike: Now for priuate ſtealth. Prou. 20. 25.

How men rob themſelues.

Firſt, in the abuſing of our owne goods. For a man may be a groſſe theefe in Gods account, though he neuer touch penny of any mans goods but his owne. For, as in the ſixt Commandement, he that killeth himſelfe, and is cruell to his owne perſon, ſhall not be exempted from the name and blame of a murtherer; and as in the ſeuenth Commandement a man may be a filthie perſon, and a vile breaker of that Commandement, in abuſing his body himſelfe alone: ſo in the eight Commandement, he that abuſeth his owne goods, and robbeth himſelfe, is no better then a theefe before almighty God. Now men abuſe their owne wealth two wayes: by waſtefulneſſe and niggardlineſſe, by vniuſt ſpending, and vniuſt ſparing. This lauiſh ſpending and waſtfulnes hath many branches. Firſt, exceſſe in diet, or apparrell, in ſports, or in building aboue that we are able and can well go

Branches of waſtefulneſſe.

through withall. For exceſſe of diet in meate and drinke, the Wiſe man ſaith, Prou. 21.17. *He that loueth wine and oyle ſhall not be rich*. When a man is giuen to his appetite, and will too much pleaſe his taſte, when he will fare aboue his abilitie, and ſpend all in Summer, and keepe nothing for Winter; this man bringeth pouertie vpon himſelfe, and robs his owne family. Theſe men are (among their companions & mates) tearmed good-fellowes, and eſteemed as the onely liberall and kind-hearted men in the world: but God calleth them theeues, and infidell theeues, yea worſe then infidells, becauſe they are vnfaithfull and vnnaturall to their owne families.

Prou.21.17.

1 Tim.5.8.

Alſo in apparell, if one run farre beyond his compaſſe, and lauiſh, and lay out all that he can get, vpon his back; this man takes his owne purſe from himſelfe, running into ſuch debt and danger, as that a theefe could not doe him halfe ſo much harme by cutting his purſe, or taking it from him, as this prodigall humor of his doth, in ſetting out of himſelfe in attire ſo far beyond his place, calling and abilitie. This brings penurie and want where God ſends none. Therefore ſuch a man can giue no good account of his ſtewardſhip, but muſt be content to come into the rank, and receiue the reward of theeues and ſpoilers.

Gameſters are theeues.

Prou.21.17.

Gameſters likewiſe are ſinfull theeues, whether they loſe or win. *He that loueth paſtime, ſhall be a poore man*; he beggers himſelfe, when God requireth no ſuch matter at his hands, but would haue him husband his owne ſo thriftily, that he might liue comfortably of that portion which he giues him. What needeth he then put that to the fall of the Lot, which God hath already put out of doubt? and ſo to conuey his goods to another by an vnlawfull meanes. Oh, but he is a gainer ſometime. Then he is a theefe alſo in that reſpect. For he ſhould not ſeeke that which is another mans money or wealth, much leſſe ſhould he take it and keepe it, hauing no better right vnto it. Who hath appoynted ſuch kind of trafficke or exchange, where the one party muſt receiue no competent and anſwerable recompence for his good? God hath appoynted no ſuch maner of getting: and what is gotten by this

this meanes, God hath branded it with a curſe: & no word of God, no man of God, or ſeruant of God, can giue any allowance, or promiſe any bleſſing vpon this kinde of gaine. So that hauing no warrant for getting, no comfort in vſing, no promiſe of bleſſing in the poſſeſſion of ſuch goods, how can he free himſelfe from the imputation of vnlawfull getting? And though this be a more common and receiued, yet it is a wicked and condemned theft. Likewiſe, the great expences vpon hawkes and hounds, and other immoderate charges, vpon needleſſe pleaſures: is not this to impouerish the family, to reſtraine our ſelues from mercy, and to giue the childrens bread to dogs? quite contrary to the commandement of our Sauiour Chriſt. And though they ſay they haue enough for both, yet they cannot but giue leſſe to one, becauſe they beſtow ſo much vpon the other; and they ſhould not beſtow that vpon vnprofitable beaſts, that they might better beſtow vpon Chriſtian men. Mat. 15. 26

This then will be an ill anſwer, when they ſhall come before God, to giue an account how they haue glorified him, by the vſing and diſpoſing of thoſe goods, which he hath committed to their truſt. I ſay, when they muſt come to anſwer to this queſtion, How haue you ſpent your wealth? Why, this vpon my taſte; this to pleaſe mine eie; this to delight mine eares; and ſo much vpon other delights. But what haue you giuen to God, or layed out to his glorie? When I had any ſpare mony, I gaue now & then a penny to the poore. Is not this to giue the bread to the dogs, and crummes to the children? as indeed moſt men doe: the full ſtreame and freeneſſe of their liberality runs to ſerue their luſt: but the ſparing gifts, and niggardly refuſe, is all that God ſhall haue. And all theſe rob and couſen themſelues, and though they imagine to get mountaines of pleaſure, yet the end ſhalbe paine. He that loues wine and oyle, and he that loues paſtime, what is his doome, and what ſentence hath God ſet downe? he ſhall be a needy perſon, and liue in want. Pouerty is the beſt end, and eaſieſt puniſhment of his waſtefulneſſe in meate, drinke, apparell and paſtime. Prou. 21. 17

Another kind of waſtefulneſſe is by idleneſſe, An idle perſon

Idle persons are theeues. Eccles 4.5. Prou.23.21

son is a theefe, *He puts his hand into his bosome, and eates vp his owne flesh.* He consumes himselfe, and is a waster of himselfe, *the idle person shalbe clothed with rags.* If one should haue such a companion, as when he came to him, should find him sufficiently furnished with reasonable store of goods, to maintaine himselfe; but by that time they had for a while kept company, should strip him out of all, make him go in a ragged coate, and leaue nothing behinde him but want and miserie, would not one thinke this was but a cousening and theeuish companion? But so it stands with idlenesse. If that it keepe one company a while, and he will entertaine his gueſt into his house, it will make a speedy riddance of all, set him bare in apparrell, and base in account, and fill an house full of distresse and calamitie, that was found full of wealth and prosperitie. And in truth, experience shews this amongst vs daily, that if a man be left well, of sufficient wealth to maintaine himselfe in good sort; let him but giue harbour to idlenesse, and all flies away, it goes to wracke, and by litle and litle, like a moath it consumes away his great wealth, and makes him no better then a begger before it hath done with him, vnlesse he shake it off betimes.

Prou.24.34.

And true it is that *Salomon* saith, *His pouertie comes like an armed man.* Idle persons be pouerties prisoners. If they haue no calling to settle themselues in, pouertie hath a calling to arrest them. And if they can take vp themselues in no lawfull businesse, pouerty comes with commission to take them vp; and will not be put backe, it cometh armed, it will preuaile. So that an idle man is a theefe to himselfe; he doth that to himselfe, that if another should doe it, all men would take heed of him for a notorious stealer. And besides, 2.Thess.3. verse.12. he condemns such as walke inordinately, and biddeth them labour with their hands, and not be idle, that they may eate their owne bread; as if he had said, He that doth nothing, hath right to nothing, he hath no bread of his owne to eate. He putteth stolne meate into his mouth euerie bit he eateth. He cannot say, Lord, giue me this day my daily bread; for it is none of his, because he neuer earned it. God will haue him doe something afore he haue any thing. God indeed al-

Ephes.4.28 2 Thes.3.12

loweth

loweth lawfull recreation, but he will haue it to fit vs for our calling, not to hinder vs from it. And why doe we account any man a theefe, but becauſe he takes that which he hath no right vnto? And why then is not an idle man a theefe? for he takes his food and raiment, and other commodities, hauing neyther title nor intereſt in them. They be Gods, and God hath made no ſuch couenant that he ſhall haue them without doing ſeruice to him: but when he leaueth his calling, he loſeth his right and title, he liueth of anothers goods, and ſhall anſwer for it as a theefe.

A fift thing, wherein one playeth the theefe in his owne goods, is, by raſh and hurtfull ſuretiſhip. For *Salomon* names Idleneſſe and Suretiſhip as two ſins, that men make little account of: but God doth marke them, and eſteemeth them as foule faults. For this ſuretiſhip, howſoeuer men thinke it comes from a kinde nature, and a louing diſpoſition, that they would be willing to doe good to any, yet it is nothing ſo, it proceeds from a great meaſure of fooliſhnes. For true kindneſſe begins at home: and loue (if it be true loue) wil do moſt where it owes moſt. But this is a fooliſh kindnes, when one (vnder the ſhew of mercie to another) will vndo himſelfe, his wife and children. This is not meant, but that in ſome caſes a man may and ought to be ſurety: and this is a dutie to be performed; but with a good calling, and according to ones abilitie, that he breake not his owne backe with bearing another mans burthen. Therefore in ſuretiſhip keepe theſe two rules; Firſt, looke what kinde of man he is that you would pawne your credit for. A man muſt not doe this, hand ouer head, for euery one that will aske; but onely for ſuch as he is bound vnto by ſome bond of duty, eyther for religion and charitie, or elſe for ſome knot of friendſhip or kindred: elſe, if one be ſo careleſſe to be ſurety he cares not for whom, *Salomon* bids take his coate, pity him not, let him feele the ſmart of his fooliſh and ſinfull raſhnes. Secondly, for whomſoeuer it be, go not aboue your abilitie, promiſe not for ſo much as might hurt your family, and impaire your eſtate, if it muſt be taken from you. For he that is ſurety bindeth himſelfe to pay, if the principall faile. And if he purpoſe not to doe it,

Vnaduiſed ſuretiſhip is theft.

Rules in ſuretiſhip.

Prou. 3. 13.

or

or cannot performe it, this is a meere diſſembling, and plaine wrong to the Creditor. And how can it be counted better then a lie, when he promiſeth to do that, which he neither can performe though he would, nor purpoſeth to performe though he could? If any one therfore hath offended this way, let him know and confeſſe that it was his raſhneſſe and folly; and then his beſt way is, to repent and craue pardon of God, and beſeech him to make a ſupply of his wants. But ſo long as he continues theſe ſpeeches: Oh, I was deceiued, I meant well, I did it of good will, he hath dealt ill with me; ſo long (I ſay) as one laieth the fault vpon another thus, and poſtes it from himſelfe, ſo long he is farre from repentance, and as far from comfort; the croſſe and curſe doe both remaine vpon him as yet. That is not the way, to lay it vpon another, and to ſay, It was long of his vnfaithfulneſſe and ill dealing with me: nay, it was long of your owne vnthankefulneſſe, & ill dealing with your family. It was long of your indiſcretion, that you did not take aduice vpon the matter, craue aſſiſtance at Gods hand, and aske counſell of his word, and of his ſeruants. If you had taken this courſe, which is the right courſe, you had bene ſafe: but now that you are fallen, the beſt way is not to lie crying, and exclaiming againſt him, that was an occaſion of your fall, but ſeeke how to riſe vp againe, take the right phyſicke, and go to the right Phyſition. God is the Phyſition: and true repentance, and hearty prayer for help, is the right medicine: and if one vſe theſe meanes, they ſhall find help, the hurt is cured: Thus much for waſtfulneſſe: the next is niggardlineſſe.

A miſerable man is a theef to himſelfe.

A baſe, couetous, needy, and euill eie, when one cannot finde in his heart to take his part of the things that God hath beſtowed on him; but ſtarue, pinch, and rob himſelfe of the vſe of that, which he hath in his owne keeping; this is as bad, as if he ſhould do the ſame to another: all is one to bring pouertie vpon another by wronging him, and to bring a needleſſe neede vpon himſelfe by wronging himſelfe. It is a moſt miſerable and baſe thing for one to reſtraine himſelfe of his lawfull libertie in meate, drinke, apparrell, and honeſt recreation, where God hath not abridged him. This ſinne

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the wiſe man ſets forth, Eccleſ. 2. 26. where he ſpeakes of two ſorts of people: The one, which God loues, and to thoſe he giues not onely riches and abundance of all things, but alſo the right and ioyfull vſe of the ſame, that they ſhall be able with comfort to take their part of that which God hath giuen them. But there is another kind of people, whom God hates: they ſhall haue paine to gather and heape vp wealth, which muſt be beſtowed vpon thoſe that be holy and good in Gods ſight. God hath certaine enemies in the world, vpon whom he purpoſeth to be auenged in this life: and how will he plague them? This ſhall be their curſe, he will appoint them to be ſlaues and drudges, and to lay vp wealth in great ſtore; but they ſhall want a liberall and a good vſe, they ſhall carke and care, and ſtruggle and ſtriue for earth, a great deale more then Gods children can do for heauen: and when they haue bene at all this labour, and ſpent themſelues in this miſerable toile, they ſhall ſee no good day, nor haue one houre of comfort, another muſt enioy all.

Likewiſe in Eccleſ. 6. 1. *Salomon* ſpeakes of the ſame ſin; he calleth it *an euill ſickneſſe, a plague of the ſoule, and a peſtilence of the conſcience.* And yet it is very common among men, that hauing goods and wealth enough to ſerue the husband and wife, ſo as they might ſpend their dayes chearfully together, and to ſuffice the parents to reioyce with their children, and gouernours to liue quietly among and with their ſeruants, if they had a heart to take their part; yet through the vnſatiableneſſe of their luſts, there are ſuch feares, ſuch cares, ſuch wiſhing, ſuch deſiring, ſuch wreſtling, ſuch wrangling with wife, and chafing with ſeruants, that it is a houſe of diſquietneſſe and vexation; and in the midſt of all outward meanes of comfort, they liue all without comfort. This is a ſicke family, this houſe is infected with the plague of God, and that vpon the heart. This is a moſt miſerable and grieuous diſeaſe. Therefore we muſt all learne to beware of this baſeneſſe, which is ordinary with men of moſt abilitie. Of all in the pariſh, you ſhall haue them come ſeldomeſt to Church vpon the Sabbath dayes, no more then needs they muſt; but vpon the weeke day not at all. And if you aske them what

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is the reaſon, why can you find no leiſure to come to heare Gods word, and to ſeeke the meanes of your ſaluation on the weeke dayes? Alas, we haue ſuch a deale of buſineſſe, ſo much trouble, as that we cannot diſpatch it in any time; we muſt needs follow our calling, and ſee to our houſhold. And thus commonly it is ſeene, that they which haue moſt liuing, haue moſt paine & vexation, all lies vpon themſelues, and all muſt come through their owne hands. They haue no ſeruants, or too few to helpe them, and they muſt needs looke to it. But who puts them to all this trouble? who layes ſuch a burthen vpon them? Surely this it is, that either they be ſo miſerable and ſtraight handed, that they will not lay out any thing to hire helpe; or elſe if they do entertaine a ſeruant, they puniſh him ſo miſerably in his diet, and deale ſo deceitfully with him in his wages, or oppreſſe and ouercharge him ſo cruelly with labour, as that he that hath had experience of them one yeare, will not be perſwaded to liue with them the ſecond. And thus they puniſh themſelues with their owne vnbeleefe and wretched niggardlineſſe, where God layd no outward neceſſitie vpon them. This, men commonly call good husbandry, and thrift, for a man to weare out and waſte himſelfe with immoderate trauell, and to pinch and ſtarue his houſhold, by miſerable ſparing: but it is plaine theft in the ſight of God, for one to ſpend himſelfe, and pull a want vpon himſelf, when he may liue in plentie. Gods markes be found vpon him for a wicked man, and a curſed ſinner, when he hath much, but can vſe nothing: that he which hath a very ſmall portion, may liue more comfortably, ſleepe more quietly, pray more frequently and feruently, and ſing Pſalmes with a greater ioy then he that hath ſo much abundance, and nothing hurts him but too much.

Theſe therefore that be ſuch miſerable bond-ſlaues to luere and couetouſneſſe, as that they be as much at the cõmand of gaine, both for their ſoule, bodily ſleepe, and euery other thing, as the Saints of God be vnto Chriſt Ieſus; let them repent of their theeuery, and not bragge of their honeſtie, and ſay, they will defie him that will call them theeues, for then they muſt defie God: for he will tell them,

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they be theeues that will not thankfully vſe his benefites, but defraud and ſtarue themſelues. It is vnnaturall in the bodie for one member to vſurpe the office of another: as the foote to do the worke of the hand, or the hand to carrie the bodie. For the bodie hath ſeuerall parts, and euery one hath his proper vſe, that is fitted for it ſelfe: and ſo in the family, the husband and wife haue both their ſpeciall duties, and there is emploiment alſo for ſeruants meete for them. And therefore their courſe is moſt abſurd, and hurtfull euery way, that are ſo couetous and ſuſpicious, as that they will haue all to go through their owne hands; as though nothing could be well done, vnleſſe it were of their owne doing. And by this immoderate toile, they ſo ſpend their ſtrength and ſpirits, that they diſtemper themſelues, and diſquiet and diſorder all the houſhold. This miſdeeming of others, and ouerreaching of himſelfe, is a grieuous ſinne: and vnleſſe they repent for it, as they haue bene troubleſome here, ſo God moſt fearfully will trouble them at the day of iudgement. So much for theft in a mans owne goods. Now for theft in others. Eccleſ. 4. 8.

And firſt of that which is done with ſome colour of law, and ſemblable ſhew of equitie and right. Howſoeuer it be more ſmoothly and cunningly conueyed; yet it is as bad and damnable a ſinne, as the other that is done more openly. For in other matters, Art and skill makes a thing better: but this makes ſinne farre worſe. And therefore the diuell is the moſt abominable ſinner of all, becauſe he is the moſt ſubtill and artificiall ſinner of all. This kind of deceiuing vnder colour of law, and vnder ſhew of equall bargaining, to deale craftily and againſt conſcience, is horrible theft before God. And this is forbidden, 1. Theſſ. 4. 6. *That no man defraud or oppreſſe another: for God is an auenger of all ſuch things.* The Apoſtle condemnes this circumuenting and politicke fetching ouer ones brother in vnequall matches. Yea, but ſome will ſay, May not I make the beſt of mine owne, and ſeeke my beſt aduantage? If he be hurt, it is not my fault, but his owne; he ſhould haue had more wit. But this will not be a good anſwer to God, ſaith the Apoſtle: he will tell you, that you ſhould haue had more loue; he is the auenger of all theſe Theft in other mens goods by colour of law. Fraudulent theft.

theſe things, and will plague thoſe that will gripe and pinch their neighbours, farre otherwiſe then themſelues would be dealt withall in the like caſes. So *Iames* 5.4. bids ſuch *howle and weepe: for the crie of thoſe labourers (whoſe hire they had kept backe by fraud) is come into the eares of God.* Elſe they might haue ſaid, What reaſon haue you to threaten vs thus, or they to crie againſt vs, or to hold themſelues diſcontented? what wrong haue we done them? We require no more then our bargaine and our couenant; we agreed for all that we aske, and what iniurie is that? It may be ſo, ſaith the Apoſtle: but your agreement was deceitfull, you kept backe by fraud, you made a couſening and craftie bargaine, you playd vpon your neighbours ſimplicitie, and abuſed his plainneſſe; you ſaw more then he did, and knew the inconuenience better then he could; you wrapt him in by craft; you feared him by great words, that he durſt not but yeeld; or you got him in by faire promiſes, he looked to be better vſed, and to haue ſome recompence in another thing, in liew of the ſeruice you receiued from him. This catching men by fraud, and hunting them with nets, is a crying ſinne, and will let God haue no reſt, till he take vengeance vpon thoſe that vſe it. And thus *Ahab* got *Naboths* vineyard; he would faine haue it from him, and would not take it from him by plaine and open violence, for feare of the ſpeech of people, and infamie in the world; but yet he was content to let *Iezabel* haue his ring, and ſhe endites a very colourable and hypocriticall letter, to this effect; as if ſhe had ſaid, There is an ill report of a foule fault done among you, that *Naboth* ſhould be a blaſphemer of Gods Maieſtie, and a wicked traitor againſt his Prince: but, for feare leſt vpon vniuſt accuſations he ſhould be vniuſtly condemned, a iudiciall proceeding muſt be taken; and leſt any thing ſhould be done without aduice and good counſell, a Faſt muſt be proclaimed, and the people muſt be gathered together, and there with faſting and prayer the thing muſt be tried orderly and in good forme of law. For good *Ahab* and *Iezabel* would ſeeme to be loth to do any wrong, or to iudge one vpon a falſe ſurmiſe and rumor: therefore, that the truth might appeare, let

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the Elders of the Citie ſearch out the matter, and finde the truth in equall maner, let the accuſers come face to face; and ſo they did, and there were men at hand ſuborned to forſwear themſelues. And now, ſith that all things were ſo plaine and euident, & matters went ſo cleare againſt him, alas they were ſorry: but they could not chuſe but deale indifferently: and according to the Law, *Naboth* muſt haue that puniſhment that his foule fact had deſerued, he muſt forfeit his life and goods to the King. And thus *Ahab* got the vineyard. Here we ſee was daubing and painting with faire ſhews, and goodly words; equity, conſcience, and religion pretended, and all to carry out ſhamefull murther and theft: but did this make their caſe any whit the better? Nay, this made it farre more abominable in God ſight.

2 Againſt Incloſers.

So amongſt vs, cruell Incloſers, that ſet themſelues to vnpeople the Land, and weaken the ſtrength of the country, by ioyning houſe to houſe, and land to land; indeed for houſes they doe not ſo much delight in ioyning houſe to houſe, as in pulling downe houſes; but all the Land they would (by their good wils) get into their owne hands. Theſe caterpillers what ſay they? goodly words and faire pretences you ſhall haue. O this will be for the good of the Common-weale, and of the Inhabitants, this will preuent much ſtrife and contention, when things be parted, and euerie man knoweth his owne, and they lie not in common thus; and beſides, it will nouriſh wood, and ſuch like. And thus (vnder pretence of a common good) they bring to paſſe a common euill, by getting all to themſelues, and ſweeping out men from the earth. Theſe commonly be great theeues; but there is a great Iudge that will proceed againſt them: his word hath paſſed ſentence already, and it ſhall not be long before the execution come vpon ſuch as doe grieuous harme vnder colour of doing good.

3 Exod. 22.25. Ezech. 18.8. and 22.12. Pſal. 15.5.

In the ſame colourable theft is that common ſinne of Vſury, which is of euill report and hurtfull effect amongſt men, and is forbidden of God in the Law and Prophets, Deut. 23. verſe 19. *Thou ſhalt not lend vpon vſurie to thy brother, vſury of money, vſury of victualls, or vſury of any thing that is lent vpon vſury.*

vſury. The like is commanded in Leuitic. 25.35.36. verſes; *If thy poore brother be fallen in decay with thee, thou ſhalt releeue him: yea, though he be a ſtranger or a ſoiourner, that he may liue with thee. Take thou no vſury of him, nor increaſe: but feare thy God, that thy brother may liue by thee.* It is euident in theſe words, that the feare of God, and a louing and mercifull regard of our brothers life, be the preſeruatiues to keepe men from this vſury; therefore the practice hereof doth grow from the want of the feare of God, and of compaſſion to our poore brother. Adde hereunto, that vſurie is not a calling appointed of God, but a humane inuention, deuiſed by worldly men to gaine filthy lucre to themſelues, whereby they liue of the ſweat of other mens brows, & do many times adde afflictions to the afflicted, & build vp themſelues in the ruines of their poore neighbors, whom they ought freely to ſupport.

Luke 6.35.

Obiection. But the law doth allow ten in the hundred. We may anſwer hereunto as Chriſt in like caſe doth to the Phariſies, Matt. 19. 8. The law-makers, becauſe of the hardnes of vſurers hearts, ſuffered them to take ten in the hundred; not to allow and incourage them to take ſo much, but to reſtraine them from taking more. How then ſhall the goods of Orphans, and ſuch as are not able to employ their owne ſtocks be diſpoſed of?

Anſwer.

Queſt.

Anſwer. Either in partnerſhip, where, if they will beare the hazard of their part (if there be loſſe) they may lawfully bind their partner to yeeld vnto them a iuſt and proportionable part of the gaine: or elſe the ſtocke may be committed to the truſt of ſome faithfull and skilfull man, that hath ſufficient employment for it. And though there be no ſet compact for the hire, yet the borrower may, and ought in mercy & thankfulnes, to recompence the lender as God hath bleſſed his increaſe, and inlarged his heart; and the lender may receiue it as a gracious fruit of his loue, & a bleſſing from God that gaue ſo good increaſe, & ſo charitable an hart vnto him. If any deſire further reſolution in this poynt, they may reade the long Treatiſes which diuers learned men haue written vpon this ſubiect.

The like may be ſaid of thoſe that hauing the goods of men deceaſed committed to their truſt by will, deale vnfaithfully, and put them from the right owners into their owne

purſe,

purſe;this is plaine theft: and yet it goeth for currant often among men, becauſe it taketh ſome ſhew of warrant from the Poſitiue law, but Gods law will giue no allowance to it. So *Salomon* ſpeaks of theft by buying and ſelling: *It is naught, it is naught, ſaith the buyer: but after he boaſteth:* ſuch as wil diſpraiſe & vnder-value a thing aboue meaſure, and againſt their conſcience and knowledge, if they be to buy: but if they be to ſel, they will extoll & praiſe the ſame thing far beyond that they know and be perſwaded it is worth: theſe, and ſuch like practiſes, are cloſe and colourable, that mans law doth not take ſo much hold vpon, but Gods law doth forbid & condemne. Prou.20.14. Theft in buying and ſelling.

Another, and the laſt kinde of ſtealth, is without all colour of law, when one will haue it, becauſe he will, though he can alleage no ſhadow of right or title to it; As, by violent and ſtrong hand, to take away that belongs not to him. This was the ſinne of *Ophni* and *Phineas*, who violently robbed the people, in their ſacrifices and offerings: and if the people ſaid, I pray you let God be firſt ſerued, and let things be done according to the law; Nay, would they ſay, but if you wil not giue it vs, we will take it whether you will or no. Here they could pleade no manner of intereſt, and therefore it is ſaid, The ſinne of the yong men was great in the ſight of God. So to ſteale by the high-way ſide, and to take away mens cattel, or any ſuch like commodities: this is a knowne ſinne. And becauſe ſuch commonly, being conuicted of the fact, haue nothing to ſay in defence of the ſin, they are ſooneſt brought to repentance. Or if they doe not ſo, then God will find them guiltie, and giue them their iuſt recompence, which he hath threatned againſt them, 1.Corin.6.10. Therefore this is here paſſed ouer briefly. Theft without colour of law. 1 Sam.2.16.

Another kinde of ſtealing, which is done without colour of right, is more priuy and cloſe (the former was violent and open,) and that is either by taking or retaining. By taking, when one laies theeuiſh hands on that thing which his conſcience telles him that he hath no right vnto, but it belongs altogether vnto another. Of this theft the Prophet ſpeakes, *I will bring foorth the curſe, ſaith the Lord God of hoſts, and it ſhall enter into the houſe of the theefe, and of him that ſweareth* Zach.5.4.

falſly by my name, and it ſhall remaine in the middeſt of his houſe, and it ſhall conſume it, with the timber of it, and the ſtones of it. The Prophet ſheweth, that the curſe of God followes ſuch as ſteale, and be theeues; ſwiftly it flieth after them, and God himſelfe will bring it into their houſes: and when it is there, it is like the moſt peſtilent fretting leproſie, that was not only infectious to men, but would conſume the houſes, and enter into the timber and ſtones. So Gods curſe doth not reſt vpon the bodie and ſoule of theeues onely, and thoſe that will ſteale, but it will bring all to nought, vnleſſe they purge it away by true repentance. A man were as good put a coale of fire into the thatch of his houſe, or in the barne, as bring any ſtolne goods among his goods.

Firſt he ſaith, The man that ſtealeth ſhall be cut off: he prouoketh God to deale with his perſon firſt, and to cut him off, to kill his body, and damne his owne ſoule. But ſome might ſay, Though I be dead and gone, yet I hope my family, and my children after me, ſhall fare the better for it. No, they ſhall fare the worſe for it. For Gods curſe, which ſhall purſue them, is ſuch a deuourer and conſumer, that though there ſhould be no man left, nor any liuing thing for it to worke vpon, yet it would not reſt, but ſhew it ſelfe vpon the inſenſible things; as, the very timber and ſtones of the houſes of ſuch as prouoked God to lay it vpon them. As the Prophet Habak. 2. 9. *Habakuck* ſaith, *He coueteth an euill couetouſnes to his houſe*; and not to himſelfe onely.

Men thinke, that when they can bring home thoſe ſtolne goods, that this is a good thing, and ſhall do them and theirs good: but indeed it is an ill couetouſneſſe, it bringeth a miſchiefe vpon him and his houſe. So many things as a man getteth by ſtealth from his neighbour, ſo many curſes he gets to his ſoule, and ſo many plagues he wraps and roles together to come vpon his poſteritie. Yet men haue excuſes for this their ſtealing. As firſt, alas, what ſhould you ſpeake of this? it is a ſmall thing; you ſhould not make ſuch adoe about ſo little a matter. Is it a ſmall thing? Then the more wretched and abiect ſinner you, that will corrupt your ſelfe for ſo ſmall a thing. He that will racke and corrupt his conſcience for a

Excuſes for ſtealing.

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trifle, will neuer ſticke to do fiue times worſe, for a matter of weight. If one be not faithfull in a little, it is certaine he will neuer be faithfull in much; he that will venture damnation for a matter of a penny, he will doe tenne times more if it come to a pound. He that cares not to breake one Commandement for a peece of bread, let him haue hope of a greater booty, and he will breake euery one. If one will doe the diuell ſuch ſeruice for ſo ſimple and ſmall wages, let the diuell mend his wages, and he will certainly mend his worke. So that this excuſe prooues a man to be more inexcuſable. Oh, but I truſt this is not to be blamed, he can ſpare it well enough, it will do him no harme, and me good: I hope this is no ſuch matter. But firſt, who made you a diuider of another mans goods? Who gaue you authoritie to make anie ſuch partition? Hath not God giuen him that which is his, and you that which is yours? And you (not contented with Gods diſtribution) take that which belongs not to you. And where you ſay, He can ſpare it, it will do him no harme: Suppoſe one ſhould go to the Kings Exchequer, and breake open his Treaſure, and take out, though it were euen a ſmall ſumme, and ſay, Alas! I am a poore man, and this is not ſo much, the King is rich enough, he may well ſpare twice ſo much, I truſt he will not be much offended, though I haue ventured a little in my need. But for all your need, and the Princes wealth, he that would do thus, were like to be counted a foole, and be hanged as a fellon; the excuſe would not ſerue the turne. But now, God hath abſolutely forbidden to take any mans goods, without any ſuch exception as this, Vnleſſe he can ſpare it. This is not the queſtion, whether it will hurt him or not: it offendeth God, he hath forbidden it, and therefore if you doe it, you ſinne againſt God, and hurt your owne ſoule.

And whereas you ſay, it will doe you good, and helpe you, that is not true, it will hinder you rather, and bring a further curſe on you then before. Yea, but what courſe would you haue a man take? the world hath forſaken me, I haue no friend to helpe me, what would you haue me doe? What? Euen any thing rather then this. Haue men forſaken you, and

will you make God forſake you too? You can haue no helpe in the world: and will you therefore ſhut vp heauen alſo againſt your ſelfe? If one were helpleſſe and friendleſſe here, and knew not which way to turne himſelfe for reliefe and ſuccour; yet if he can turne to God and cry to him, and haue hearing and comfort from him, his caſe is good, and he is ſure to be well prouided for. But now, when one is quite out of hope among men, and deſtitute of all outward comfort, then to make God his vtter foe, and fill himſelfe alſo with inward euils and griefs; this is not to leſſen the croſſe, but to increaſe the curſe, and to bring a greater weight of miſery to his owne head.

Therefore then a man had moſt needs to keepe peace and league with God, when the world hath caſt him off: and if God doth chaſtiſe him with want, it were a far better courſe to repent, and intreate God to helpe him, and turne away his heauy hand, then to adde more to his ſin, and to cauſe God to adde more ſtrokes and corrections to thoſe that he hath alreadie layd vpon him. So that whether the thing be little or great, what-euer a mans eſtate be, or whoſoeuer he be that he wrongeth, he muſt alwayes take heede of this priuy ſtealth, of his cloſe conueying another mans goods vnto himſelfe.

Now, as it is a fault to wrong any: ſo eſpecially if the perſons to whom the wrong be done, be more nearely ioyned and tied in any bonds to vs, or we to them; contrary to the dealing of a number that indeed will let their neighbors goods alone for ſome outward reſpect, they will not ſteale from them; but for their Parents or Maſters, there you muſt giue them leaue, they hope they may borrow a little libertie, and be ſomething bolder with their goods then with anothers. But doe they know what the holy Ghoſt ſaith in the Prouerbs 28. verſe 24: *He that robbeth his father and mother, and ſaith it is no ſinne, is a companion of a deſtroyer.* For this is ſo far from leſſening the fault, that in truth in the ſight of God, it makes it far more hainous and abominable. For as he that killeth his father or maſter, doth commit a far greater ſinne, then if he were a ſtranger or further off; ſo here likewiſe he

Prou. 28. 24.

that

that robs his father or his maſter, is in a higher degree a ſinner, then if it were a perſon nothing ſo neare vnto him, to whom he did not owe ſo much duty.

Therefore, as one muſt labour, not to let his hands haue liberty to take any thing that belongs to any man, be he neuer ſo farre diſtant from him: ſo eſpecially he muſt reſtraine them from that which belongeth to his father or maſter: or ſome ſuch, to whom he was bound with a more ſtrong and neare bond then to other men. For this is more wicked ſtelth that is done againſt a friend, then that againſt a ſtranger. And ſo much for ſtealth by taking.

Theft by retaining.

Now another kinde of theeuerie followes, nothing inferiour to this; by vnlawfull retaining and keeping in ones hand that which is none of his: whether it be by withholding of things found or lent to vs, or of wages, or things due any way to another. For though a man keepe himſelfe vnſpotted in this reſpect, that no man can charge him to haue taken away one penny from his neighbour, either priuately or violently; yet if he (going by the way ſide) find any thing that he knowes not whoſe it is, then he takes it vp, and after heares who is the right owner of it, and doth not reſtore the goods to the owner; all his former good dealing in other things, will not excuſe him from the imputation of theft, ſo long as (in this ſort) he keepes his neighbours goods from him. For God hath commanded to bring backe the thing that goes aſtray, and to make reſtitution of that which was loſt, otherwiſe his offering could not be accepted. For indeed his conſcience will accuſe him, and the very law of Nature will condemne him; Becauſe there is no man ſo ignorant, but if he had loſt his owne purſe, or any thing by the way ſide, or otherwiſe, he would thinke it right and equall, that he who found it, ſhould bring it to him againe, if he knew him to be the owner of it; and would ſay, he had not done the duty of a neighbour, if he ſhould keepe it backe from him. Now, God commandeth to doe, as we would be done vnto: and therefore this, that he would be ſo dealt withall, bindeth him to deale ſo; and if he doe not, he ſinneth againſt his owne conſcience, and that ſhall be ſufficient to

Exod. 23. 4. Leui. 6. 3. & 4.

condemne him. So for wages, he that doth not pay his ſeruants, or the hireling his due wages, in due time, without ſhifting or putting off from time to time, he is guiltie of the breach of this Commandement. This delay is theeuerie (though one doe purpoſe to pay them all, and that rather with the moſt, then to keepe any backe) if he be poore, and not able to forbeare this protraction from time to time. This is forbidden in Leuit. 19.13. *Thou ſhalt not rob thy neighbour*, ſaith God. But one might ſay, I do not rob him, neither will; for he ſhall haue his goods ſafe enough by me, I will take nothing from him that is his: Then ſaith he againe, *Let not the hirelings wages reſt with thee till morning*; as if he had ſaid; You do not take his money: yet if you keep it from him, I account it robbery. For at the end of his worke, ſhould be the beginning and performing of his wages; therefore after the worke is done, let not the wages tarry one day in your purſe, for it is none of yours, it is your hirelings, Deut. 24.14.15. *Thou ſhalt not oppreſſe an hired ſeruant that is needie. Thou ſhalt giue him his hire for the day, neyther ſhall the Sunne go downe vpon it: for he is poore, and therewith ſuſtaineth he his life.* If one be poore and in diſtreſſe, and cannot endure delay, but is put to his ſhifts, and made to endure hunger and cold, and to go from him with an heauy heart, when he is not paid, and with a ſigh, not knowing what to do for reliefe; this is both crueltie in that he keepeth that from him that ſhould maintaine his life: and it is theft alſo, in that it redoundeth to the hinderance of him to whom it appertaineth. So that kinde of ſhifting and putting off the hireling with ſuch delayes, is a fault that maketh a man guilty of theft before God. Thus much for the things forbidden in this Commandement.

The things commanded, are either { Inward, or Outward.

Contentednesse.

The inward duty, is contentednesse in our owne eſtate, with whatſoeuer portion God hath allotted vnto vs. To like ſo well of Gods diuiſion, as that we beleeue in our hearts that the meaſure is beſt and moſt profitable for vs, that God our moſt

moſt mercifull Father hath appointed for vs. This quietneſſe with that part that falles to his ſhare, is the duty commanded to euery man, and is the inward keeping of this Commandement. This is commanded in Hebr. 13. 5. *Let your converſation be without couetouſneſſe, and be content with thoſe things which you haue.*

Why, might ſome man ſay, I am not couetous. That you may ſoone try euen by this, Whether you be content with thoſe things that you haue. Certainly, ſo far as a man is voide of couetouſneſſe, ſo far he is well content with his eſtate: and he that doth not thinke his owne enough for himſelfe, it is ſure he is couetous after another mans. Yea, but how is it poſſible that one can be contented in my caſe? I haue ſo many wants, and can ſee no meanes to ſupply them: how would you haue me content now, not hauing ſufficient maintenance, nor knowing how to get it? He that is a Chriſtian hath enough to maintaine him, for he hath the promiſe of God, *That he will not leaue him, nor forſake him.* And is Gods promiſe nothing? Is not his word ſufficient aſſurance of all things needfull? If God bid vs be content, and hath giuen vs cauſe to be content, why ſhould we not be content? Is not his truth a pawne good enough? What is to be beleeued, and whereupon may we depend, if not vpon the word and promiſe of God? For mans life conſiſteth not in the greatneſſe of his portion, or the abundance of his wealth, but in the bleſſing of God, which will make a litle go farre, and doe more good then a great deale without it. And he that hath this, whatſoeuer outward wants he ſeemes to be in, is in a good and ſafe eſtate. If we relie on friends and wealth, we build on a fickle foundation, and haue alwayes cauſe to feare. But if God hath promiſed to be with vs, why ſhould we feare what any creature can do againſt vs? So *Paul* ſpeaks of himſelfe, that he had learned in all things to be content. This is a point of great learning, and he is a good ſcholler in Chriſts ſchoole that hath gone ſo far, as that he can like well of Gods doings whatſoeuer. This is a thing that onely Gods Spirit can teach one, to be ſo well ſatisfied with his owne, as that he doth neither enuy that another hath more, nor repine

Hebr. 13. 5.

Philip. 4. 11.

and

and grudge that himſelfe hath leſſe. But if this be ſuch a point of learning, how ſhould we come to it? That *Paul* ſheweth,

1. Tim. 6. 6. 1. Timot. 6. *Godlineſſe is great gaine*, becauſe it maketh a man contented with that he hath. So farre as any man is godly, ſo farre is he content with his outward eſtate: though he haue but a little, he is not much troubled: for he knoweth Gods hand is not ſhortned: and if he had nothing, he would not be out of heart and diſmaied, becauſe he perſwadeth himſelfe, Gods bleſſing can ſuſtaine him as well without meanes, as with meanes. And this was that which made *Paul* ſo quiet and ſetled in all diſtreſſes. For, before godlineſſe had calmed his heart, he was as reſtleſſe as the Sea, and troubled all the Church with his raging and fierceneſſe: But ſo ſoone as he grew godly, all the ſtorme ceaſſed, none more quiet and contented then he. If they impriſoned him, if they whipped him, if they ſtoned him, he could quietly endure it; hunger, cold, nakedneſſe, what-euer came, he was well prepared to vndergo it. He knew all came from God, and for his good: and therefore he neuer fretted nor fainted for the matter, but poſſeſſed his ſoule in patience, and knew how to beare all things quietly. Therefore, whoſoeuer would be contented, let him labour to get godlineſſe in his heart.

Many there be that be willing, and will take paines enough to ſtore their purſes, and their grounds, and their houſes; but few there be that will take paines (where it were moſt behouefull) to ſtore their hearts with godlines, which would bring contentednes, and ſufficiencie alſo. For we

Matth. 6. 33. haue a promiſe of God, that if we ſeeke the Kingdome of God, we ſhall haue all other things caſt vpon vs as a vantage and ouerplus. And the cauſe why God hath reſtrained vs from outward things, is not for that he wanteth loue, and cannot finde in his heart to beſtow them: but becauſe they would be ill for vs, and we could not beare them. He would haue vs to be good within, before we ſeeke goods without, and know how to vſe riches, afore we haue them to abuſe. Therefore, as we would not be counted theeues and breakers of this Commandement, ſo let vs be content to liue at Gods finding, and to reſt vpon him, ſo good a God, that though

we haue but a little, yet he euer hath enough; and though he gaue vs nothing before hand, yet he loues vs before hand, and will giue vs comfort in all diſtreſſes, and thoſe outward things alſo ſo farre as we haue need, and can digeſt them. So much for the inward obedience: now the outward followes. And it conſiſts in the right vſe of our owne, and righteous dealing towards others.

The right vſe of our owne is ſeene in frugalitie and liberalitie. Frugalitie ſtands in getting and keeping. Our getting muſt be by ſome faithfull labour in an honeſt calling, and by honeſt dealing in the calling: as in Epheſ.cha.4.verſe 28. *Let him that ſtole ſteale no more, but labour with his hands in that thing that is good.* To theeuery which is a breach of this commandement, and idleneſſe which is a kinde of theft, he oppoſeth labour, as a keeping of this Commandement. But then he ſhewes what kind of labour it muſt be, namely, in the thing that is good, in ſome lawfull and Chriſtian calling. For many labour all day and all night; but that is in carding and dicing, and gaming, and vnthriftineſſe, which will neyther make them haue a heart to do good, nor abilitie to do good, but brings a curſe vpon heart and eſtate: one is wicked, and the other commonly weake. As is to be ſeene in Stage-players, and ſuch like, that draw the people away to vanitie: which take paines indeed; but it is no profitable paines, and therefore yeeldeth no profite, eyther to their ſoule or bodie; but bringeth them a hard heart, and a wicked hand, and a miſerable eſtate, that of all men they are the moſt profane and lewd. Therefore, as a man muſt not be idle (for an idle man cannot be an honeſt man,) ſo this muſt alwayes be prouided, that the labour be in an honeſt and lawfull thing; elſe one may toile, and ſpend his body in trauell, and he neuer a whit the honeſter man, if he ſerue not God, but ſerue his luſt and filthy fleſh. *Eſau* could take paines, and that eagerly, till he was almoſt dead with labor; but it was in hunting, in following his vaine ſport, in this he would ſpend himſelfe. For he ſaith, I am almoſt dead: and he was ſo faint, that he would ſell his birth-right for a meſſe of pottage to refreſh him. All this while he was no better then an idle perſon, becauſe he Gen.25.32.

was

was ill occupied: and this was to him (as he vſed it) a curſed labour. For, God would haue one labour in ſuch a calling as ſhould humble his fleſh, pull downe and tame his pride, and bring ſome increaſe vnto his outward eſtate, ſo as he may haue a mercifull affection, and alſo abilitie to ſhew mercie.

The effects of godly labour.

This God hath appoynted, and theſe will be the effects of godly labour. But other wearing ones ſelfe in ſlauerie to his luſt, and ſeruing ſin, humbleth him not a whit; nay it maketh him more proud, more ſurly, and more vnſociable, ſo as he neither knoweth God nor himſelfe. It doth not prepare him to die, but it maketh him forget his latter end, neuer thinking of death till death deuour him. It maketh not the heart pitifull and mercifull; but it hardeneth the heart, and infecteth it with cruelty. And ſuch a one is not made by his labour able and willing to giue more, but vnable and vnwilling to giue any thing at all. So that euery man muſt labour, no man hath any warrant or priuiledge to be idle, for that maketh him guilty of the ſins and iudgement of the Sodomites. And furthermore, euery man muſt looke that his vocation be honeſt and lawfull, or elſe he ſhall doe himſelfe more harme then good by his labour.

Ezek. 16. 49.

The ſecond point of frugalitie, is, in keeping that prudently and diſcreetly, which was honeſtly gotten. For if labour in getting, be not ioyned with wiſedome in preſeruing and ſauing, that is no good thrift. Neyther muſt this be a niggardly and miſerable ſparing, but an orderly and wiſe diſpoſing and husbanding of that which God hath put into our hands; that we may be better able to do good, and to relieue others. In this many faile, and by failing in it, are faultie in a good duty as neceſſary to the former: they labour indeed, and that with great diligence and carefulneſſe, till they haue gotten ſomething: but then they let it go as faſt; either by drinking or gaming, or elſe by good cheer & daintie fare aboue their abilitie; and by this immoderate and vndiſcreet lauiſhneſſe, they vndo whatſoeuer they did before by following their calling, and they keep themſelues alwaies in want and penury: whereas if they would be carefull to keep thriftily what they be painfull to get, they might liue of their

labors

labours comfortably and ioyfully; and beſides, might be much beneficiall to others that ſtood in need, and haue wherwithall to open their hand liberally in workes of mercy. So Prou.21.20. *In the houſe of a wiſe man is a pleaſant treaſure and oyle, but a foole deuoureth it.* A wiſe man, that is, a godly man doth not onely ſeeke, and bring into his houſe, but will alſo keepe in his houſe, a pleaſant treaſure, delightfull riches, ſuch as being gotten without any ſtaine of iniuſtice, he hath ioy and comfort, and a bleſſing in the vſe of them; and he hath not for neceſſitie onely, but alſo for delight, euen oyle and things for refreſhing and recreation. But a foole, that is, a wicked and vngodly man, he deuoures all: whatſoeuer it be, left him by his parents, giuen him by his friends, or gotten by his labour, all goes one way, all is deuoured, all is ſpent idlely, & without any diſcretion. For he ſerues ſuch a chargeable maſter, as will leaue him nothing at the yeares end. Other maſters vſe to giue their ſeruants wages for their worke: but the diuell and luſt, whom wicked men ſerue, be both coſtly and hard maſters, they will take all; and ſo long as there remaineth any thing to be had, they ceaſſe not calling for it: but all this hard and chargeable paines ſhalbe rewarded with nothing, but want and neceſſitie at the laſt. So that a good man muſt be as well a keeper as a gainer, he muſt know how to bring in lawfully, and how to lay out diſcreetly, and to diſpoſe things in that good order, that he do not bring himſelfe into vnneceſſarie wants and troubles, but that he may haue both to comfort himſelfe, and alſo to refreſh others. So much for thriftineſſe.

The other thing required in the right vſe of ones owne goods, is liberality, without which there is no true obedience to this Commandement. Now this liberalitie muſt ſpread it ſelfe into two branches; towards ones ſelfe, and towards others. A liberall man muſt be liberall to himſelfe; for all goodneſſe begins at home, and ſhews it ſelfe firſt where it was firſt bred. And ſo Eccleſ.cha.5.ver.17. *It is good* (ſaith he) *to eate and drinke, and take pleaſure in ones labour: and this* (ſaith he) *is the gift of God.* To haue meate, and drinke, and apparrell, is a thing common to reprobates: but to haue theſe things, and the Liberalitie.

the right vſe of them alſo in ioy and comfort, and thankefulneſſe, this is a ſpeciall fauour to Gods people, and peculiar vnto them.

Therefore it is our duty to take part of thoſe things, that God hath giuen vs, and with a thankfull and cheerefull heart to enioy his kindnes, and not to make our caſe worſe then we need. As the fooliſh Iſraelites did, when God in goodnes had prouided ſufficient food for them, that they might haue had enough, and gone to bed cheerefully after a competent ſupper; yet they were ſo fearefull and doubtfull, leſt they ſhould haue had nothing for the morrow, that they pinched themſelues of Gods allowance, and would needs reſerue ſomthing vntill the morning. But what became of it? Did not God ſend wormes amongſt it, ſo that it ſtanke and was good for nothing? And ſo it is ſtill: the equity of this is perpetuall vnto the end of the world. He which will be more ſparing then God would haue him, and niggardly when God hath laid no neceſſity vpon him, the curſe of God will fall vpon the goods thus ſaued, that it is all one as if they had bene ſpent. For they ſhall corrupt and vaniſh away to nothing. And indeed, if one doe not firſt ſhew mercy to himſelfe, how is it poſſible he ſhould ſhew mercy to another? He that will ſtarue and pine himſelfe, when he needs not, no man will truſt him to feede and relieue his neighbour when he needeth. This is moſt certaine, that he which will be cruell to his owne fleſh, can neuer haue any true pitie to another.

Exod. 16. 10.

Therefore firſt a man muſt haue an open hand to miniſter vnto his owne neceſſitie, and to helpe himſelfe, and ſee that himſelfe be the better for his owne goodnes and liberalitie. And yet neither is that ſufficient. A man muſt not ſpend all his kindneſſe within doores, and keepe ſo ſpare a fire that can warme no body but himſelfe: but after he muſt ſtretch out his hand to be bountifull to others, whoſe want requires his helpe, and whoſe penury calles for ſomething of his abundance. So 1 Timothy, chap. 6. verſe 17. *Charge thoſe that be rich in this world, that they be not high minded, &c. That they do good, and be rich in good workes, and ready to diſtribute and communicate, laying vp in ſtore for themſelues a good foundation againſt*

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the time to come, that they may obtaine eternall life. He would haue rich men not to truſt in riches, but in God: for riches be vncertaine. And what greater follie can there be, then for a man to put his confidence in that which muſt away, he knowes not how ſoone? God will call for him, and he muſt leaue his riches behinde him, and come naked before the iudgement ſeate of God. But if they would know how to vſe riches, let it not be in putting truſt in them, nor in bigge, and proud, and ſowre lookes; for this will make them hatefull to God and man; but let them be mercifull, let them doe good and diſtribute, and this will be a ſure foundation for themſelues; by ſo doing they ſhall get loue both of God and man: no better treaſure againſt the euill day, then that which hath bene laid vp in the workes of mercy. So in Prouer. 11.17. *He that is mercifull, rewardeth his owne ſoule.* This is the benefit of mercy, that one doth two good things at one time, he ſtoppeth two gaps with one buſh, he both helpeth and comforteth the diſtreſſed, which is his own fleſh; and more then that, he furthers his owne reckoning againſt the time of account. For, when God ſhall come to take a view, and ſearch how euery man hath ordered the goods committed to his hand, (as certainly he will one day) let the fooliſh men promiſe to themſelues what libertie they will, and flatter themſelues, that all is their owne, and euerie man may do with his owne what he will; yet they ſhall finde it is Gods, and to be vſed and diſpoſed according to his will. And when ſuch an enquirie cometh, this will bring moſt vnſpeakeable comfort to a mans ſoule, when vpon his death-bed, and when he is now to leaue his wealth, he can with a good conſcience repeate to God how he vſed his wealth, and can hold vp his head before God, and ſay; Lord, thine it was, and I did know it: I was but a ſteward, and therefore I diſpoſed of it according to my Maſters will. I ſpent it not in ſeruing my luſt and deſires, but in thy ſeruice, and to thy glorie. I was more willing and ready to lay out much in thy ſeruice, and the relieuing the poore members of Chriſt, then any thing in ſetting vp my fleſh, and pleaſing the vaine and fooliſh affections thereof. When one can thus ſpeake to God, and make ſuch a reckoning,

koning, he ſhall then well perceiue and feele, to the exceeding ioy of his heart, what reward he gets to himſelfe, that giueth almes freely, and ſheweth mercie liberally to others that ſtand in need.

2 Cor. 9. 6. And the Apoſtle *Paul* ſaith, that *he that ſoweth plentifully, ſhall reape plentifully*; comparing liberalitie in workes of mercie, to ſowing. And ſo it is indeed, and ſhall yeeld a better and more plentifull crop, by how much the ſeed it ſelfe, and the ground on which it is ſowen, is better then any other. So Pſalme 37. 26 in Pſalme 37. 26. *The righteous is mercifull and lendeth, and his ſeed enioyeth the bleſſing*: meeting with an obiection that ſeemeth to ariſe, Indeed I would faine be mercifull, and doe good, I know it is a good thing; but alas, I haue a charge, I muſt prouide for my children; the father muſt lay vp for the children: and he is worſe then an Infidell, that prouideth not ſomething for his family. But God here teacheth him, how he may prouide and ſtore ſomething for his poſteritie, and therefore he bids them be mercifull. For he can neuer bequeath a better portion, and a richer legacie to his ſeed, then when he doth many works of mercy, euen for their ſake. For God promiſeth that they ſhal enioy the bleſſing of his goodneſſe. He ſaith not, They ſhall be rich, and haue the world at will; (for a man may liue in as much eaſe and wealth, and pleaſure as the rich Epicure did, and yet go to hell when he dieth:) but they ſhall haue the bleſſing; which importeth thus much, firſt, they ſhall haue Gods fauor to bring them to heauen: he will bleſſe their ſoule and conſcience, and they ſhall haue beſide, ſo much wealth as may ſtand with his bleſſing. Not ſo much as to make them proud and idle, for that were the way to make them curſed; but ſo much as ſhall ſuffice to make them thankefull to God, and profitable in the Church. And this bleſſing they ſhall haue, not as a gueſt to ſalute them and away: but as an inheritance, that ſhall abide with them, and helpe them for euer. So much for the vſe of ones owne.

Iuſtice. Now followeth the next point, in the right carriage of our ſelues towards our neighbours, and that is called Iuſtice: which conſiſteth in two things, in getting and reſtoring. Iuſtice

ſtice in getting, is when one getteth by lawfull meanes, in a lawfull calling. Not by gaming and ſuch meanes, without any ſufficient conſideration and exchange. For this is theft, theſe be vniuſt meanes that bring a curſe with the lawfull gaine, as hath bene ſhewed before: and ſuch a man maketh himſelfe excommunicate in the hearts of Gods people, and brings hardneſſe of heart vpon himſelfe, and much miſchiefe beſide. But if the calling wherein a man exerciſeth himſelfe, be warranted & ſanctified of God to this vſe: then care muſt be had, and that as much, that the meanes which one vſeth in his calling be agreeable thereunto. If itbe by diſſembling and lying, by falſe weights, or falſe meaſures, by falſe commending or diſcommending aboue meaſure, or by any ſuch like vnconſcionable way; this is iniuſtice, and a breach of the Commandement. Therefore let the calling be good, and the meanes good, and then a man may with a good conſcience take the bleſſing and fruites thereof. And this is iuſtice in getting; now for reſtoring.

This muſt alſo be obſerued, that if any haue (in former time) bin crafty and deceitfull, and dealt iniuriouſly with his neighbour, though happely it be hidden from men, and the world cannot lay it to his charge, yet his owne heart knoweth it, and his owne conſcience will not paſſe it ouer ſo, but he muſt heare of it: If (I ſay) ones ſoule tell him that he hath thus wrongfully intreated his neighbour, if he will be counted a iuſt man, and haue the former offence blotted out, and the mouth & clamour of his conſcience ſtopped from thoſe fierce and bitter accuſations, whereby it vexeth and diſquieteth vnrepentant ſinners, he muſt ſee that he make reſtitution; let the ſeruant go to the maſter, and the goods returne to the owner, who hath the right title vnto them. This is commended in Leuitic. chap. 6. verſe 2. &c. *If any ſinne and commit a treſpaſſe againſt the Lord, and denie vnto his neighbour that which was taken him to truſt, &c. He ſhall both reſtore it in the whole ſumme, and adde the fift part more thereunto.* Where the holie Ghoſt appoynteth, that if any man haue beene any way iniurious to his neighbour, eyther by denying that which was lent him, or hauing found a thing loſt, and knowing the

owner hath detained it: or by any other ſuch like dealing: if euer he will haue God heare his prayer, and receiue his ſacrifice; before his offering, he muſt make recompence of the principall, and adde thereunto the fift part, &c.

But it will be obiected, that he is gone. I cannot tell where to haue him. But doe you know none of his kindred? Hath he neyther ſonne nor nephew, nor brother? Is there none neare vnto him that you know? Not one. Yet it muſt be reſtored, it is none of yours, you of neceſſitie muſt part from it, if you will haue the ſin pardoned. Therefore you muſt giue it to the Lord, the Church muſt haue it, Num. chap. 5. verſe 8. So that this is the law of reſtitution; He that hath gotten any thing vnlawfully, muſt not onely ſay, Indeede I haue done amiſſe, I crie God mercy for that is paſt, and I will doe ſo no more: but for this I hope God will pardon me, I purpoſe now to leaue off doing wrong to any. No, this is not enough, a man muſt reconcile himſelfe to God, before he can reconcile his conſcience to himſelfe. God will not be pleaſed with ſuch a weake amendment. We cannot be aſſured of pardon for that which is paſt, nor perſeuerance in a better courſe, vnleſſe there be true repentance: and true repentance neuer goeth before, but willingneſſe to make reſtitution followeth preſently after. Therefore let a man deale more ſoundly in ſuch caſes, that pertaine to the peace of his conſcience. This hollow-heartedneſſe, and hypocriſie, in ſuch matters, will bring him no peace. Therefore let not a man hearken to the diuell and his owne fleſh, for his hurt; but reſtore that which he hath defrauded any man of by ill meanes. If not, let him know for a ſurety, whoſoeuer he be, that there is no thriuing by ſuch dealing. Sin is a poiſon infecting both the ſoule, bodie, and eſtate: and vnleſſe it be purged out in time, wil bring all to ruine.

But yet ſome obiections ſeeme to ariſe; firſt, the thing is of ſome price, and the perſon wronged is wicked, and would be willing to take the aduantage, and follow the occaſion to put me to death. Therefore here danger ſeemeth to reſtraine him, and he thinkes it better to liue in ſafetie, then to make reſtitution with perill of his life. But though the caſe ſhall fall

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out thus, yet the law of reſtitution admits no ſuch exception; One muſt reſtore: yet wiſedome muſt be vſed in this caſe, that both the party offended muſt be ſatisfied, and the partie offending may be in ſafety.

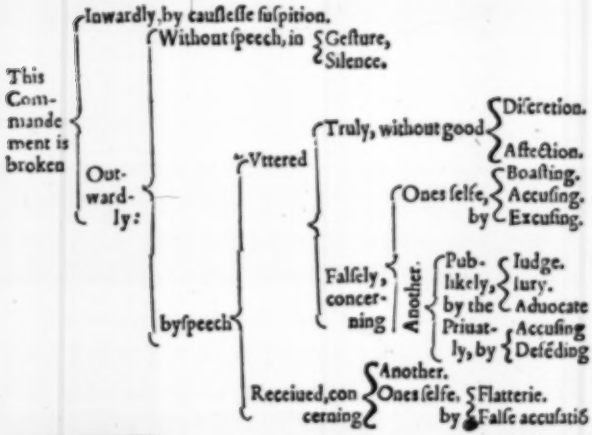
Therefore ſome other third perſon of wiſedome and grauity, a man of good account for religion and honeſty, muſt be choſen, to whom this ſecret may be (without perill) reuealed, and by whoſe meanes, the wrong done may be fully anſwered. And he muſt reſtore it in the behalfe of the other, concealing his name and particular fault: as, thus he may ſpeake; There is a man that (in time of his ignorance) hath wronged and endamaged you: and now that God hath touched his heart with true repentance, he is willing to ſatisfie you to the full, and therefore hath by me ſent you ſo much as will fully recompence your loſſe: yet he deſireth to conceale his name, becauſe of perill that might enſue. By ſome ſuch wiſe and godly courſe amends may be fully made, to the party that ſuſtaineth the wrong, and he that did the wrong, be nothing at all endangered.

But there comes yet a further doubt; I am not able to reſtore, I haue not wherewithall. Then, where nothing is to be had, it is a common Prouerbe, the Prince muſt loſe his right: But yet ſo, that a man muſt plainly and fully confeſſe his fault. If there be no ability for reſtitution; yet he muſt not neglect confeſſion. And this further he muſt couenant with himſelfe, that if euer it pleaſe God to giue him ability, he will be anſwerable to the full for all ſuch wrongs; and then as we are in affection, ſo God will account vs indeede. If one can ſay in truth of heart, O Lord, I confeſſe my fault to thee, and haue confeſſed it to the perſon whom I haue offended: and though I be not able to recompence him, yet I reſolue with my ſelfe, and make a couenant with mine own conſcience, that if euer I haue it, I will pay him; and if I had it now, I would deferre no longer, he ſhould haue it now. In the mean time I wil not ceaſſe to ſupply that by my prayers, which by reaſon of pouertie, is wanting in my payment; that my humble ſute to God for him, may as much profite him, as my ſin againſt God, and againſt him hath endamaged him. Thus if a man do, God wil

accept him, and fully acquite him, and esteeme of his vnfained purpose, and humble acknowledgement, as of a sufficient recompence: and will himselfe vndertake the debt, so as the party shall sustaine no wrong. And so much for the eight Commandement, *Thou shalt not steale.*

The ninth Commandement.

Thou shalt not beare false witnes against thy neighbour.



THe former Commandement was concerning our owne and our masters goods: this requireth, that we hurt not our neighbours nor our owne good name; but (as occasion shall be giuen) maintaine and increase it.

The inward breach of this Commandement, consisteth in the vngrounded suspition, which groweth commonly by the vniust iudging and condemning of our neighbours, contrary to the expresse commandement of our Sauiour, Matth. 7. 1. *Iudge not, and ye shall not be iudged. For with what iudgement ye iudge, ye shall be iudged: and with what measure ye mete, it*

shall

ſhall be meaſured to you againe. As if he ſhould haue ſaid: If you would haue your owne infirmities pittied, & your words & deeds conſtrued in the beſt ſence, then ſhew the like kindneſſe vnto others: Take nothing in the worſt part, let not the diſlike of your neighbours ariſe from any want of true loue in you, but onely from euident tokens of wickednes in them. For this is moſt righteous, and ordinarily comes to paſſe, that none are more hardly cenſured, then they that are the bittereſt and eagereſt cenſurers. And none finde leſſe mercie from God and men, then they who haue bene the moſt vnmercifull iudgers of their brethren. Alſo Rom.14.4. *Who art thou that iudgeſt another mans ſeruant?* Thereby ſhewing, that when men iudge raſhly, they doe not onely vſurpe vnlawfull authority ouer man, but alſo they thruſt themſelues into the place of God. How hatefull and hurtfull this inward ſuſpition and cauſeleſſe miſdeeming is, may better appeare by the cauſes from whence it ſpringeth. The firſt is want of godlie and Chriſtian loue. As 1.Cor.13.7. For where we loue, we hope well. And thoſe that carrie an ill affection, will be ſure to make an ill conſtruction. As may be ſeene in the Phariſies quarrelling againſt, and ſtumbling at euery word and worke of Chriſt, Matth.9.3. when our Sauiour pronounced that his ſinnes who was ſicke of the palſie, were forgiuen, they counted him a blaſphemer. And in the eleuenth verſe following, they condemne our Sauior for keeping company with Publicans and ſinners. And in the thirty foure verſe, when he had caſt out a diuell, they charged him to be a coniurer, euen confederate with the chiefe of the diuells. Whereas if theſe and ſuch like workes had bin done by their owne children or friends, they would haue made thoſe things, matters of great commendations in them whom they loued, which they condemne as hainous crimes in him whom they hated.

Cauſes of raſh ſuſpition. 1. Want of loue.

The next cauſe is want of wiſedome and good diſcretion, As Acts 28.4. The rude Barbarians ſeeing the Viper to hang on *Pauls* hand, iudged him preſently thereupon to be a murderer. Which fault alſo others of better note haue fallen into. As *Ely* ſeeing *Hanna* long in prayer, and hearing no voyce vttered, charged her with drunkenneſſe. And *Iobs* friends, beholding

2. Want of wiſedome. 1 Sam.1.14

holding his extraordinarie afflictions and passions, conclude, that he was an extraordinarie sinner.

3 An ill conscience.

The third cause hereof, is an ill conscience and guiltinesse in the iudgers themselues. As *Saul* was alwayes suspitious of *Dauid*, as though he had sought his life, because he had deserued euill at his hands. And hauing dealt cruelly and craftily with him, suspected the like measure from him. So those that haue polluted their owne soules and bodies with most filthy facts, and are most vncleane and wicked persons themselues, will soonest misdeeme the chastitie of others. And none are more suspitious of other mens truth and fidelitie, then they who haue bene the greatest deceiuers and defrauders of others. Another cause of this, is hypocrisie. When one neuer examineth his owne life, then he is most readie to prie into another mans conscience: and he that (for the most part) spareth himselfe, will lay the heauiest loade vpon another. Thus the Scribes and Pharisies were dissembling hypocrites, and neuer medled with their owne hearts to condemne any sinne there: And therefore Christ and his Disciples could haue no peace by them, but they were continually suspecting, and ready to censure hardly without any cause. For if they would haue bestowed more time in diligent examination of their owne soules, they would haue found so much businesse there, as other men might haue liued quietly enough by them. So the Apostle Saint *Iames* saith in the third Chapter and seuenteenth verse, *That true wisedome which is from aboue, is without iudging, without hypocrisie.* He sheweth the cause why the best men be neuer forward to iudge, nor hastie to passe sentence vpon other men, euen because they hauing good hearts, and desiring to be as good as they seeme to be, haue so much to do in fighting and striuing with their owne corruptions, as that they haue no leisure to examine other mens dealings which belong not to them; but would rather reforme the things which be amisse in themselues. So on the other side, obserue an hypocrite, that careth for nothing, but to make a shew before men; that neuer labors to approue his heart to God, nor striueth against his owne secret sinnes; you shall haue him so nimble and so quicke, in sifting of o-

4 Hypocrisie.

Iames 3.17.

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ther men, that he can ſee a fault where none is in them, becauſe he cannot ſee a fault where it is in himſelfe. They think that the reaſon, why they can ſo quickely condemne other men, is, becauſe they are more holy then they, and therefore take a priuiledge to themſelues, to giue what verdict they thinke good on euery mans action. But S. *Iames* ſheweth the true cauſe indeed, which makes their hearts ſo ready to conceiue amiſſe, and to thinke wrongfully of another: to wit, becauſe they had not (as yet) learned to thinke aright of themſelues. For hypocriſie alwayes breedes raſh iudging and vnchriſtian ſuſpition.

Thus we ſee what be the cauſes of this euil iudging, namely (at the leaſt) fooliſhneſſe and vncharitableneſſe: or elſe an euill conſcience and deepe hypocriſie. And from one of theſe euill cauſes, the raſh ſurmiſes and euill ſuſpitions do alwayes ſpring. Now the effects are euen as bad. For if the heart be thus infected, it makes one apt and ready to ſpeake and doe euill. If one allow himſelfe to thinke euill, he cannot withhold his tongue from vttering it, nor his hands from practiſing it, if occaſion ſerue. For whatſoeuer is within the thoght, that will ſhew it ſelfe openly, it will bewray it ſelfe in the mouth, in the hand, and in all the actions. As appeareth by the practiſes of *Saul* againſt *Dauid*, & the high Prieſts, Scribes and Phariſies, againſt our Sauiour Chriſt and againſt his Diſciples. The effects of iudging raſhly.

The vſe of all this is, that if we would not be found culpable of the breach of this Commandement, nor tranſgreſſers againſt the name and fame of our brethren, then muſt we not giue our ſelues allowance to conceiue an euill opinion of them, without a ſufficient warrant and due ground for the ſame. For, though the thing be ſo indeed, yet it is a ſin in vs ſo to conceiue of it, vnleſſe there be ſufficient euidence and reaſon, to leade vs thereunto. For, what though it be ſo? yet in matters of our neighbours credit, we muſt not take ſuch light coniectures as a ſufficient cauſe to mooue a ſuſpition: we muſt doe as we would be done by. And therefore, as we would not be condemned of others, vpon euerie ſhew of euill and ſlight occaſion: ſo let euerie man looke to himſelfe, *Vſe.*

that he build not an ill conceit againſt his neighbour vpon a falſe foundation. Neuer thinke ill of any till he haue deſerued it, and giuen ſufficient cauſe thereof. But yet this muſt be knowne by the way, that though loue will not allow ſuſpition, yet it doth not thruſt out diſcretion. It iudgeth not raſhly, but it iudgeth iuſtly. It is not ſo ſharpe-ſighted, as to ſee a mote where none is; nor ſo pur-blinde, but it can diſcerne a beame where it is. Therefore raſhneſſe muſt be condemned and auoided: but there is an holy wiſedome to be vſed: as not to miſdeeme without ſufficient warrant; ſo when there is euident proofe, and plaine appearance of a ſinne, to take notice of it. Which muſt be obſerued againſt many men, that by this doctrine (which they peruert, as euill men doe all Scripture) take occaſion to thruſt Admonition out of the doores, and thinke all men ſhould be blinde, becauſe God will haue all men charitable. For ſo when they haue broken foorth openly into groſſe wickedneſſe, and all their life ſheweth them to be profane, vngodly, couetous, and deceitfull, and without the feare of God; come now and charge them, that certainely they be wicked perſons, and haue no true faith nor repentance, preſently you ſhall haue this firſt defence: Oh, God knoweth mine heart, you muſt not iudge, you muſt not ſearch into a mans heart. But a Chriſtian may iudge wiſely, though not raſhly. He may iudge by the fruit, though not by the ſap. If ones wickednesſe be hidden, then God would not haue men cenſure. But if it breake foorth, he would haue men to take heed, and reprooue alſo. As for example, if one ſee a man that delighteth in ill company, is neuer well and as he would be, but when he is among drunkards, and ſwearers, blaſphemers and ſuch like: one may iuſtly and vpon good ground, without any ſinne, ſuſpect ſuch a one to be a ſinfull perſon, and ſay: Surely this man walketh in a bad courſe. Such as his mates are, ſuch is he. For ſurely good men would be glad of the ſocietie of good men, and lambs will reioyce to be with lambs. But now he that doth take all his pleaſure to be among vngodly perſons, hath pronounced this ſentence againſt himſelfe; Like company, like companion. So, if one heare any vomite out filthy and vn-

To giue due reproofe, is no breach of charitie.

chaſte

chaſte ſpeeches, hauing his mouth full of lewd and vncleane words, this is an infallible note and ſure brand of a filthie and impure perſon. For, *out of the abundance of the heart the mouth ſpeaketh.* Look what ware comes into the ſhop, ſuch is ſurely kept in the ware-houſe: and he that thinkes thus of ſuch a perſon, doth him no wrong at all. Matth 12.

So, others boaſt that they haue a good faith, and a good hope: they hope to be ſaued as well as the beſt; if one will beleeue them: and if you will not credite them, they take it as a great iniurie done to them. But what reaſon can they giue of their hope? what ſound cauſe can they alledge why they ſhould be ſaued rather then *Iudas*, and not go to hell as well as *Caine*? Surely, they can yeelde no reaſon of their faith, they be not learned, but (ſay they) they haue a good heart, and a good hope that God will ſaue them. Nay, they neither haue a good heart, nor good hope. For, a good hope is alwayes vpheld by good reaſons; and a ſtrong faith, by ſtrong grounds out of Gods word. Elſe a man may talke of hope, of faith, and a good heart, and be yet farre from all; vnleſſe he ſhew vpon what ground he buildeth his hope, it is but preſumption. When ſinne and death ſhall aſſault him, his ſtrength and hope ſhall faile him, and all comfort will forſake him. So for the Sacrament, it is a common cuſtome of men, a day or two before they come to the Communion, to wrap vp many reckonings and foule matters among themſelues, and to rake vp the coales of their malice vnder the aſhes, ſo cloſely, as that one would hope there were no ſparke left to kindle contention againe. But a day or two after, they be as full of craft, brauling, and deceitfulnes as euer before. Then one may boldly ſay, You haue polluted the holy Sacrament; you haue defiled the Table of the Lord; you came to it without that faith and repentance which God requireth. O (ſay they) but you muſt not iudge. Yes, now the caſe is ſo cleare that a man may iudge. For certainly if one come with repentance to the Sacrament, he ſhall go with repentance and amendment from the Sacrament: and if one come a good man thither, he ſhall go better thence. For God will alwayes keepe his promiſe: if one come, as he commandeth,

deth, he ſhall finde ſuch helpe and grace againſt his ſin, as he promiſeth he ſhall not eaſily fall into his old courſe, nor returne to his former filthy vomit. If he had fed of the holy and pure bread of life, Ieſus Chriſt, with an heart purged by faith and repentance, his ſweet ſinnes would haue bene bitter and lothſome vnto him. And therefore though no man muſt ſuſpect without good ground, yet a man (where there is iuſt cauſe) ought to pronounce iuſt iudgement. So much for the firſt, which is the moſt ſecret and inward breach of this Commandement.

Now the outward follows, which is either without ſpeech, or with ſpeech. Without ſpeech, either by geſture or ſilence.

Mocking. By geſture, when one carrieth himſelfe diſdainfully to his brother, and vſeth ſuch a kinde of behauiour as tends to vilifie, mocke, and diſgrace him. This was a ſpeciall ſin of the enemies of Chriſt Ieſus, That they nodded their heads at him, and made mowes: And this was as great an indignitie, and doth oftentimes as much diſgrace one, and make him contemptible in the eyes of the beholders, as if one ſhould raile vpon him with odious and ſlanderous ſpeeches. This is then a wrong to a mans name. Though thou doe not ſlander and raile; yet if thou vſe thy hand, or tongue, or head, or anie part of thy body in ſuch a carriage and geſture, as doth tend to mocke thy neighbour, thou ſinneſt againſt his name and eſtimation. The next kinde is by ſilence, when one holds his peace, when he heareth his neighbour ſlandered. He ſtands by, and can teſtifie of his owne knowledge, that the things ſpoken be falſe and iniurious: and yet either in flatterie, or feare of diſpleaſing, lets all alone, and doth not iuſtifie his innocent neighbour. Such an one comes within the compaſſe of bearing falſe witneſſe, and by ſilence makes himſelfe guilty of the ſlander. For he ſuffers his neighbors innocencie to be ſuppreſſed, and his name defamed, when it lay in his power to defend him. And euen the law of Nature would ouerthrow ſuch a man, that he ſhall haue nothing to ſay for himſelfe. For doth not Nature teach vs that this is equall; To do as we would be done by?

Pſal.22.7.

Silence when we ſhould ſpeake for our neighbour.

And what man would take it well, if one ſhould be in place, where

where he were charged with falſe accuſations, and that his neighbour preſent knew well enough, but yet would not open his mouth to cleare him, or ſhew the truth of the matter? Euery one would thinke that this ſilence were a betraying of his neighbour, and a great wrong againſt him, as indeed it were. Then, if we thinke others ſhould not be ſilent, when our name is traduced, let vs giue them ſuch meaſure, as we would in like ſort receiue, and be as ready to ſtand for the good name of our brother, as we are deſirous that he ſhould performe the like duty for vs. This if we doe, we ſhall keepe this Commandement in ſome meaſure, and God will ſtirre vp others to requite vs in ſpeaking boldly, to cleare our innocencie, when we are vniuſtly depraued. And ſo this Commandement is broken without ſpeech. By ſpeech it is broken, either by giuing or receiuing. By giuing our ſpeech either true or falſe. For one may be as grieuous a tranſgreſſer of this Commandement, in ſpeaking nothing but the truth, in ſome caſes, as if he had raiſed an vniuſt and falſe report againſt another. And this kind of truth, if it be put in one end of the balance of Gods iudgement, will weigh as heauy as falſhood in the other. If one ſpeake the truth without diſcretion, vnſeaſonably, out of time and place; if his words be true, but his end euill and wicked, he is as cruell and malicious an enemy to the name and credite of his neighbour, and as vile a ſlanderer in the ſight of God, as if he ſpake that which was falſe. This was the fault of *Doeg*, that curſed enemy of *Dauid*, who when he perceiued by *Sauls* behauiour, that his purpoſe was miſchieuous, and that he would make a diſpatch of *Dauid* and all his friends, he ſteps out now in this vnſeaſonable time, and there he ſheweth what he had ſeene, namely, that the Prieſt had giuen *Dauid* bread and a ſword, and asked counſell of God for him. This was ſo indeed as he ſaid, but this was a moſt diueliſh and wicked part in him.

Slander by reporting the truth.

1 Sam. 22.

From hence aroſe that cruell perſecution, and the murthering of ſo many innocent ſeruants of God. So the enemies of *Daniel* accuſed him, that notwithſtanding the Kings decree to the contrary; yet ſtill he made his prayers three times a day vnto the God of heauen. And it was true indeed that he had

Daniel 9.

had broken the Kings Edict: but in the meane ſpace they were moſt wicked perſons, that would bring this accuſation againſt him, with ſuch a malicious purpoſe. For herein they bewray all their former rancour in inuenting ſuch an vngodly law, becauſe they knew *Daniel* could be caught in nothing, but in matters of God and religion. And there he would rather hazard his life, then omit this daily exerciſe of the wor-
1 Sam.23.19. ſhip of God. So the *Ziphims*, vnderſtanding that they might procure fauour to themſelues by telling tales againſt *Dauid*, came to *Saul*, and aduertiſed him where he might finde him. This was no lie. But it was iniuriouſly and wickedly done of them to diſcouer the truth to ſuch an ill end, and with ſo little diſcretion, when ſo ill an effect muſt enſue vpon it, as (at the leaſt) perſecution, if not the deſtruction of a harmeleſſe man. So in theſe times, ſome men there be, that if they know anie priuate fault, in any man, then without any regard of time and place, they proclaime their neighbours infirmities to the wide world, and care not before what company, nor amongſt what perſons they blaze out his weakeneſſe. And they haue this for their ordinarie defence, when they are reproued; I ſpeake truly and tell no lie, and will not be aſhamed of the truth. Yet a wiſe man would be aſhamed to ſpeake the truth fooliſhly, when it will do harme, and no good. And he ſhould conſider, that he may often ſinne more, in ſpeaking a knowne truth, with an ill minde, then if (through infirmitie) he ſhould ſpeake an vntruth with deſire and purpoſe of doing good. As the *Ziphims* and *Doeg* were greater breakers of this Commandement, then *Rahab* that told an vntruth to ſaue the Spies; becauſe her end was good, though ſhe failed in her ſpeech: but their end was altogether naught and ſinfull.

17. They then are here to be reproued, that will not (as God
Leuit.19.17. commands them) tell their neighbour plainely of his fault, and not hate him in their hearts. But, if they know a fault by him, ſtraite they ſet him on the ſtage, make him knowne to all men, neuer leaue talking of it: which ſheweth plainly that in truth they hate their neighbour. For if they would (as God biddeth) tel the party, this would heale the ſoule and

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couer his ſinne and make him amend. But now to clamour in this wiſe, and raiſe vp an euill report and bruite, can doe no good, but much miſchiefe both to him and others. Oh! but I ſpeake the truth: Yea, but it is the propertie of a foole to ſpeake all that he knoweth. *A wiſe man will keepe it in till afterward.* Let a wiſe man heare any thing, he will conſider the time, place, and perſon, and temper his ſpeech with wiſdome, according to theſe circumſtances. But let a foole once get a tale by the end, then out it muſt, he cannot keepe it in, he trauells with it, vntill he be deliuered, whatſoeuer diſhonour come to God, or diſcredite to his neighbour, or hurt to his owne ſoule. Therefore we muſt not onely be carefull that we ſpeake no lies or vntruths; but we muſt alſo looke, that we ſpeake not the truth vnſeaſonably, and after an ill manner, when it may bring more miſchiefe then profit. So much for that breach. Now followes the next, in ſpeaking that which is falſe, either concerning ones owne ſelfe or another. Concerning himſelfe: firſt in boaſting and bragging, which is a moſt baſe & lothſome thing. For be it that ſome good thing hath beue wrought by him: yet the holy Ghoſt ſaith, *Let others praiſe thee, and not thine owne mouth.* And the Apoſtle reckoneth theſe boaſters among the rabble of damned men, who hauing no true matter to winne praiſe from others, will get praiſe by ſpeaking great things for themſelues. So *Saul*, whereas he had ſaued the King, and all the beſt of the cattell, contrary to the charge giuen vnto him, doth yet bragge to *Samuel* that he had fulfilled the word of the Lord: when it was nothing ſo. For he had wickedly tranſgreſſed the expreſſe Commandement of God. And as this Law is broken by vaine boaſting; ſo it is likewiſe by leſſening and excuſing thoſe faults which we are charged with, or guilty of. Wherein *Saul* played his part as in the former. For being reprooued and conuinced for ſparing the King and cattell, contrarie to the will of Almightie God: Firſt, he pleadeth good meaning, confeſſing that ſome of the beſt were kept aliue, but it was for ſacrifice and honour to God. But when *Samuel* would not be ſo ſet downe, but vrged him further, that God is more delighted with obedience to his word, then with all ſacri-

Prou. 29. 11.

False report of our ſelues.

Prou. 27. 2.

Rom. 1. 30.

1 Sam. 15. 13.

ſacrifices: then he falls to another ſhift, and caſts all the fault on the people, I feared the people ſaith he; as who ſhould ſay, It was their fault, and none of mine. Thus, if any credite had bene to be gotten, by ſparing the King and cattell, he would haue had that to himſelfe alone; but now that nothing comes but ſhame and rebuke, he leaueth it for the people to diuide among themſelues.

And this excuſing is a common thing amongſt all men: There is not the moſt ignorant and ſimple perſon of the ſhalloweſt wit and capacitie, but he is very ſharpe and wittie to find an excuſe, he can caſt about and winde, and ſo cloake his ſinne, that hardly can any reproofe be faſtned vpon him. And men thinke (by ſo doing) to leſſen their fault: but in truth they do much increaſe it. For they haue by theſe excuſes marked themſelues with the brand of hypocriſie, and haue made their fault more odious to God and men. It is a very ill thing when one hath wounded himſelfe by ſinne, to go to the diuell for a medicine. He is the worſt Phyſition that can be: and his phyſicke is the worſt phyſicke in the world, for he will ſurely giue them ſuch a potion, as ſhall make them worſe, and not better. One may thinke that theſe excuſings be plaiſters, but in truth they be but poiſons that venome the ſoule a great deale more then before.

Thirdly, a man lies againſt himſelfe by accuſing; as when men in a kind of proud humility, will deny their gifts, with an intent to get more credit; Alas! I haue no gifts, no wit, no learning, a ſimple ſcholler, and weake memorie; and ſuch like, contrary to that one knowes and thinkes. Now this diſpraiſing ones ſelfe falſly, is not humilitie, but iniquitie. For one ſhould make himſelfe neither better nor worſe then God hath made him. But if he be drawne and called to giue teſtimony of himſelfe, he ought to ſpeake plainely, and vprightly, as the matter is in truth. And now when they lie againſt themſelues, and ſay they haue no wit, no learning, no good parts, &c. if then we ſhould conſent and confeſſe, Indeede it is true, you ſay well, you haue none of all theſe things: they would thinke ſuch a man did them great wrong, and ſcarce take him for their friend. For indeede his deſire is, that o-

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thers ſhould croſſe him, and ſay; Nay, ſay not ſo, you are an excellent man, worthy to be regarded, &c. And ſo he will diſcommend himſelfe long enough, if he can thereby prouoke another to commend him; for this is it which he delighteth to heare. But a man muſt neyther wrong God, nor himſelfe, in diminiſhing and concealing the things that God in goodneſſe hath giuen him; he ought not to deny them, but to vſe them to Gods glory. And ſo come to men for workes of mercy; perſwade them to doe good, and diſtribute, and preſently they begin to complaine how poore they be, what a great charge they haue, what loſſes they haue ſuſtained, and I know not what; whereas their owne ſoule beareth them witnes, that they are wealthy, and haue much more then many men that doe a great deale more good then themſelues.

Therefore, though a man doe not ſlander his neighbour, yet if he ſlander himſelfe, he is to be reproued as a lier. Herein diuers of Gods children faile much, in time of tentation. Thoſe that haue bene, and are ſound and true hearted Chriſtians, if they haue loſt their feeling a while, and cannot finde that reioycing in God, and comfort in good things, that in former times they had, then comes the accuſer of the brethren, Sathan that old and ſubtill ſerpent, and he ſtriueth to make them accuſe themſelues falſly: Oh (ſayth he) if you had bene good indeed, and had borne a true heart to God, he would neuer haue forſaken you thus, and giuen you ouer vnto ſuch a deadneſſe. And then (through weakeneſſe,) Gods children are ready to ioyne with the diuell againſt themſelues, and to thinke; It is true, ſure I was but an hypocrite, and hollow-hearted: my former comforts were deluſions and preſumptions; if they had bene true, I ſhould not haue loſt them. But in ſo iudging, you wrong your ſelfe. You ought to remember that tentations be not truths, but falſe accuſations. And therefore, if Sathan ſtriue to accuſe, doe you ſtriue to excuſe. And, if he would caſt you downe, by ſo much the more lift vp your ſelfe by reaſons out of Gods word, and by former experience in your ſelfe and other Chriſtians. For that is no good reaſon, Becauſe you haue no feeling, therefore

fore you haue no faith: and becauſe you haue loſt the ſenſe of your comfort, therefore it was no true comfort; this is no true concluſion. For one may loſe his feeling, and yet retaine a liuely and effectuall faith: Cant. 5.1.&c. And one may haue the true comforter in his ſoule, and yet for a time be without ſenſe of comfort. As is to be ſeene in our Sauiour Chriſt, Luke 22.44. Matt. 27.46.

Take heede therefore of making ſuch concluſions. For a man may want the feeling of his faith, and crie & call againe and againe for it, and feele nothing all this while; and yet neuertheleſſe haue true and ſound faith. For, the feeling of, and mourning for the want of faith, and the earneſt and conſtant deſire of it, is an infallible ſigne of faith. For this is a ſure rule, that ſo long as one feeleth himſelfe ſicke, he is not dead. And the high eſtimation of faith, ioyned with a vehement deſire thereof, is a ſingular euidence that there is a ſound and liuely root of faith in our heart. Do not therefore agree with the diuell to perſecute your ſelfe: fight againſt him, and take not his part againſt your owne ſoule. You ſhall finde he is ſtrong enough alone, you had not neede to ioyne with him, but rather ſet to reſiſt him. If one be once the childe of God in truth, he is ſo for euer: if once in the fauour of God, for euer in the fauour of God. Though our feeling alter, yet there is no change in him. Where he loues once, he loues vnto the end, and world without end. So much for breaking of this Commandement, by ſpeaking that which is falſe concerning themſelues.

Publike ſlander.

Now it follows concerning others: and that is either publike or priuate. Publike, firſt, when the Magiſtrate or Iudge paſſeth falſe ſentence, in any cauſe that comes to be heard before him. This is a moſt hainous ſin: for, ſo much as in him lieth, he goeth about to make God a lier. For he ſtands in his place, and is his ſubſtitute and vice-gerent here on earth: now then for him to beare men in hand, that that iudgment which he giueth, is the iudgement of God that ſetteth him there, when yet he knoweth it is falſe and corrupt; that is euen to draw God to be the author of a lie, ſo much as he can. And this is not onely wrong againſt Gods owne Maieſtie, and a

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ſhamefull abuſe of the place wherein God hath ſet him, but it is an iniurie to the perſon thus condemned; in that he bringeth a blot vpon his name, and that wrongfully, and depriues him alſo commonly of ſome commodity and benefite that of right did appertaine vnto him.

Heerein alſo many Aduocates and Counſellers offend, when they vphold and maintaine an euill cauſe for their fee. Though the cauſe be neuer ſo bad, yet let the fee be good, and you ſhall haue one or other lightly, that will poliſh his tongue, and whet his wit, to couer a foule and naughty matter with many faire words, and make that ſeeme very good, which indeed was, & ſtill is altogether wicked. This is commonly counted wit, and he a wiſe man that knoweth how to gloſe thus, and ſet a good face vpon a foule matter, and good colours vpon an ill cauſe; but it is in truth a lying and a publike ſlander, and branched with a curſe: For the Lord ſaith, *Curſed be he that ſpeaketh good of euill, and euill of good.* And ſo long as a man will ſet himſelfe to ſtand for an euill thing, his conſcience may (and in time will) moſt iuſtly accuſe him of two great breaches of this Law; that he hath hindred iuſtice, and furthered vnrighteouſneſſe to the vttermoſt of his power. Eſay 5.20.

But ſome will anſwer; I ſpake as I thought, I tooke the cauſe to be good, I muſt ſtand for my Client. But how comes it to paſſe that you, who are ſo witty to inuent ſuch cunning remedies to heale an ill cauſe, ſhould be ſo blinde and ignorant, that you cannot be brought to ſee the ſoundneſſe of a good cauſe? What is the reaſon why ſimple men, of meane capacitie, and leſſe learning, that ſtand by, can ſooner diſceme the truth and equitie of the matter, then you that haue moſt ſtudied it? Is it not becauſe the gift blindeth the eyes of the wiſe, and taketh away the vnderſtanding of the prudent? That which wanted in the goodneſſe of the cauſe, is ſupplied in the greatneſſe of the fee, and that is the reaſon you can not ſee. Deut. 16.19.

But ſuppoſe this were true, and grant that you were (as you ſay) ignorant of the matter: yet, is it not a great fault to be ſo venturous to ſpeake ſo much in a matter, and that

in the face of the world, before you know whether it be good or bad, right or wrong? *Iob* would not do ſo: but thoſe
Iob 29 16. cauſes that he knew not, he would enquire and ſearch out diligently, and not open his mouth to ſpeake, before he was well inſtructed in the cauſe, and had found ground for his owne conſcience. This then will not ſerue the turne; when one hath abuſed his place, his hearers, and himſelfe, by maintaining vnrighteouſneſſe: to ſay, Alas, I knew it not. It is a
Prou. 18. 13 ſhame and folly thus to hazard his ſoule and credit, and then beare himſelfe in hand, that this will ſalue all, becauſe he knew it not. As if Ignorance were a ſufficient plaiſter to heale the wounds he had made in his owne conſcience, and to repaire all the ruines that he hath wrought in his neighbours eſtate. But why had he not knowne that it was a ſinne to be
Prou. 13. 16. ignorant? Wiſe men ſhould worke by knowledge. It is not onely a fault, willingly and wittingly to ſtand in the defence of an euill cauſe, but euen raſhly and vnaduiſedly to ſlippe into it.

Further alſo, falſe witneſſes doe publikely offend againſt this Commandement, when they come before the Iudges, and giue a falſe and lying teſtimony. This is often ſpoken againſt in the Prouerbs, *A falſe witneſſe ſhall not eſcape.* Theſe be
Prou. 19. 3. moſt peſtilent and hurtfull Vipers, and theſe ſting and doe miſchiefe on euery ſide. Theſe peruert the Iurers, delude the Iudge, do wrong to the cauſe, put all out of order, and turne all vpſide downe by their falſhood. Theſe therefore ſhall be the firſt and greateſt in the puniſhment, becauſe they haue bene the firſt and greateſt in the ſinne.

And this God abhorres, when men be ſo audacious, and ſo iniurious, as publikely to ſinne againſt God, and to chuſe rather to pleaſe men, by lying, then pleaſe God, by telling the truth; when the falſe loue or feare of man ſhall do more with them, to make them ſin, then the true loue and feare of God can preuaile to keepe them from ſinning. All theſe doe publikely offend this Commandement.

Slandering. Now the priuate offence in this kinde followeth: and that is either in vniuſt accuſing, or vniuſt defending. That vniuſt accuſing priuately, is called ſlandering and back-biting; when one

one will ſpeake ill of his neighbor that is free from that euill. This backe-biting is a great breach of this Commandement, and the backe-biter offends in a high degree. And the fault is ſo much the worſe, becauſe it alwayes hurts three at once. Firſt, he wounds the ſoule of him that receiueth the falſe tale; for thereby his heart is poyſoned with an vncharitable conceit of his brother. The ſecond ſtroke lights on the reputation of the party thus ſlandered, for his name hath a maime in the account of the hearer. The laſt, and worſt, and greateſt blow he giues his owne ſoule, which he infects with ſlander, and makes his conſcience guiltie of a lie. Theſe three mortall wounds, this lying tongue, like a piercing ſword, makes at one time. Indeed he eſcapes beſt who is falſely ſlandered: for he being innocent, God will heale his name, and bring foorth his righteouſneſſe as the Sunne. But the other two wounds are more dangerous, becauſe they light vpon the ſoule, and are more hard to be cured, becauſe they are ſinnes in the reporter and receiuer. Pſal 37.6.

Therefore it ſtands euery man vpon to take diligent heed, that he raiſe vp no vniuſt report againſt any man. Now the beſt way to keepe himſelfe from ſlandering, is to make a couenant with his owne ſoule, and to vow with himſelfe, not to ſpeake often of other mens faults. For he that giueth his tongue libertie to be buſied about this ſubiect, it cannot be auoyded, but he ſhall ſlippe into ſuch ſpeeches, as will make a greater breach into his brothers name, then he can eaſily repaire againe. He that will ſpeake too often of others infirmities, cannot keepe himſelfe from doing them many iniuries. Therefore the beſt way is to be ſparing in this kinde of talke. Then alſo when one hath a good calling, and iuſt cauſe to ſpeake, let him ſpeake diſcreetly, in due time, & due place, and with good affection; that ſome good may come by his word, that either the party may be brought to the ſight and amendment of his fault; or elſe others may be edified, and helped againſt the like euils. Euermore, if one will diſcourſe of anothers faults, let him be able to ſay, I ſpeak it to this good end, and this good vſe I hope will enſue of my ſpeech. Or if he can ſee no profit that will come by his vttering it, let him keepe Meanes to keep vs from ſlandering.

it in till another time, let him lay his hand vpon his mouth, and say he hath gone farre enough already. For if there can be no good vse seene in reuealing of it, they doe sinfully that doe not conceale it. And for raising of an ill and false report against our neighbour, it appeares what a fault it is, in that
Deut.19.19. God hath appointed and decreed in his law, that those which do slander another, shall themselues vndergo the punishment which such a fault hath deserued, and such a person should haue suffered, if the thing had bene true.

As he that wrongfully accuseth another of theft, himselfe should be dealt withall as a theefe. And he that reports that another hath committed adultery, if it be proued false, himselfe must feele the smart that is due to an adulterer. This the righteous God hath ordained. For what can be more iust, then that he that digs a pit for his neighbor without a cause, should himselfe fall into it? And he that seekes to take away his neighbours fame and life by a lie, should lose his owne credite and life for his lie? And though the Magistrate would neglect his duty heerein, yet God will not passe by the sin: but as he made the Law, so it stands with his iustice to put it in execution, vnlesse one first punish himselfe by true repentance, and obtaine pardon by faithfull prayer. Thus this Law is broken by vniust accusing.

Defence of ill men and bad causes.

It is next broken by vniust defending of wicked men, and bad causes, when one will vse his name, credite and testimonie to vphold such a man, whose name, soule and body, and all are worthie to be buried in hell. This is condemned, Prouerbs 17.15. Where (speaking of such kinde of men as be liers in request, and false witnesses in fauour, that be of so good a nature, as that they will heale all things, make vp all gaps,
Prou. 17.15. and make a glose for any matter) he saith, *He that iustifieth the wicked, and he that condemneth the iust, they both are abomination vnto God.* He sheweth that this dealing which men impute to a good nature, is euen as abominable to God, as if they should condemne goodnesse and good men. And therefore such men be no gainers, howsoeuer the world esteemeth of them. They carry away the credite with men, but they are vtterly out of credite with God.

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So he ſaith in another place; *He that praiſeth the wicked, the people ſhall curſe him.* So that it is euident by both theſe teſtimonies; that they who do giue vnto the wicked men ſuch praiſe and defence as is not due vnto them, do make thereby the hatred and curſe of God and men, due vnto themſelues: And that moſt iuſtly; for he is worthy to be abhorred which keepes men from repentance. For there is no better medicine in the world to heale the ſoule, and kill the ſinne, then to let the ſinner ſuſtaine the ſhame and the paine that is due for his ſinne. For this is a remedy of Gods owne making. Prou.24.24.

And if all the Chirurgians in the world lay their heads together, they cannot inuent a better. And therefore, if they had any true loue, they would be content, that wholeſome admonitions ſhould be applyed by their friends, and would neuer daube ouer the ſore, ſo as it ſhould afterward feſter and rankle to death. So that no greater enemie can be found to the ſoules of men, then ſuch as will ſmooth all things ouer with colourable defences. Then alſo they do much hurt to others: for now, when ſinners are gotten in credit, and crept into ſome account, they are leſſe ſuſpected, and can with more eaſe practiſe euill and miſchiefe. For if darkneſſe might be called darkneſſe, and ſinne go vnder the name of ſinne, and the diuell come in his owne colours, the matter would be ſo plaine, that none would be deceiued; and ſo odious, that all men would hate it. But when euill is called good, and Satan comes like an Angell of light, then men giue him ſome entertainment, and he ſurpriſes them at vnawares. And when euill men be garniſhed with falſe commendations, they can cloſely conuey their wicked intents, more eaſily to effect their diuelliſh purpoſes, becauſe they are leſſe ſuſpected. As in one example may appeare, in vngodly and inſufficient Miniſters: if they can get ſome great mans letter to commend them, then they (in whom there is no worth, & who elſe ſhould neuer haue bene admitted to the office of the Miniſtery) are preſently ſet ouer the Lords people, without any further inquirie into them. And when they are once entred in by theſe ill meanes, their whole proceeding is agreable to their corrupt beginning. For they either

ſtarue, or poyſon the people committed to their charge. So for matters in ciuill ſtate, when places of charge and importance are (through falſe commendations) committed to naughty & wicked perſons, ordinarily they grow to be hurtfull to Church and Common-wealth, being inſolent and burthenous to all that liue vnder them. So that the fooliſh and falſe praiſes are but to get ſome credite to the Wolfe, that he may the more freely deuoure and waſte the flocke: And all this miſchiefe ariſeth from the vnaduiſed extolling of vnworthy perſons. Therefore, as one muſt not ſpeake of his neighbours fault, but in loue, diſcretion, and vpon good proofe: ſo neither muſt he ſpeake in his commendations, but in wiſedome, and when it is grounded on knowledge and iudgement. And ſo much for giuing out falſe ſpeeches.

Receiuing of falſe reports.

Now followes for receiuing; which is a grieuous ſinne before GOD as well as the former. For, he is not onely in fault that inuents lyes, but he alſo that receiues them, and giues credite to them, and is bold to ground his report to others, vpon them: and that both concerning others, and alſo concerning himſelfe. To giue care to a falſe report concerning another, doth bewray a great want of loue and good affection to the name of our brother, and an ill diſpoſition alſo in our ſelues, as may appeare, Prou. 17.4. *The wicked giueth heede to falſe lippes, and a lyer harkens to the naughtie tongue.* Here the holy Ghoſt chargeth the receiuer of vniuſt reports to be a wicked perſon, and alſo a lyer. As if he had ſaid: He that is glad to heare falſe tales of other men, is a naughtie perſon himſelfe, and hath a falſe and euill heart. For if he had not, he would neuer entertaine and approue of Lyes. And in the Pſalme 15. the holy Ghoſt ſets downe this, as a difference betwixt an hypocrite that is hollow-harted, & a true and ſound ſeruant of GOD; That an vpright man will not receiue a falſe report againſt his neighbour.

Many men that haue no goodnes in them, will not for their owne credite ſake, and to ſaue their honeſtie (as we ſay) inuent ſlaunders, and be the firſt makers and brochers of lyes: but if ſome impudent perſons will come and buzze in their eares, ſome odious tale againſt profeſſors, they will preſently

embrace

imbrace it, it goes for currant, they tell it as confidently as if nothing could be more ſure, and are as glad of it, as if it were ſome very gainefull and profitable thing vnto them. Theſe men now, though they will carrie the name of honeſtie, yet by the teſtimony of the holy Ghoſt, they are wicked and damnable perſons. Reuel. 22. 15. he ſaith, that *Without are all thoſe that make, and loue lyes.*

There be two broodes here mentioned, and as it were two litters of theſe monſtrous lyers that muſt go both to hell. Some be ſo ſhameleſſe, graceleſſe, and impudent, and the diuell hath ſo farre taken poſſeſſion in their hearts, as they delight to be coyning lyes, and buſie their heads, in inuenting and beginning ſlanders. Others be not ſo rude and groſſe as that they will be the authors of a lye: but if another will bring it to them, they will be ready and glad to entertaine and approue it. It ſhall haue both their good word and liking.

So the high Prieſts and the reſt of the Councell would not themſelues inuent falſe accuſations againſt *Stephen.* They had not yet vtterly hardned their faces, nor quite caſt off all regard of their owne eſtimation: but when falſe accuſers had brought a complaint, that he had ſpoken blaſphemous words againſt GOD, and *Moſes*, they moſt willingly hearkened vnto it, being very glad to take that aduantage to proceede againſt him. Acts 7. 1.

This may iuſtly reproue them who are as ready to receiue a ſlaunder as the talebearer is to inuent it, and thereupon alſo to publiſh it to others, without further triall or examination of the truth. But aske them, Why would you ſpeake ſo falſe a thing to defame your brother? Why did you ſo vniuſtly depraue him? This is the anſwer preſently; I did not bring it vp, I am not the firſt that ſpake it, I heard it; it was told me, and I had reaſon to beleeue it, and I thought it to be true. Did you heare it? and did you beleeue it vpon the bare hearing? Then you ſhew what you are: ſuch of whom *Salomon* ſpeakes, *A foole beleeueth euery thing.* That is, euery ill thing, for ſo it muſt be vnderſtood: elſe if the thing be good, they of all men are moſt hard of beleefe. Tell him of that which will do him good, that will ſaue his ſoule, and Prou. 14. 15.

helpe him againſt his ſinne, he will not regard it. Bring reaſon vpon reaſon, and neuer the nearer, you can by no meanes perſwade him. But bring fooliſh ware to a foole, ſuch as hurts his owne ſoule, and his brothers good name, and diſhonours GOD, and makes himſelfe a lyer; that is fit for him, this bargaine is made without any words, he is very eaſily brought to credite ſuch matters: and why? Becauſe he is a wicked foole: lies are a fit bait for him. Lay theſe in his way, and he is preſently taken. For as the Spirit of God, is a Spirit of truth, and they that haue it, are led into all truth, and eaſily brought to giue eare vnto it: ſo is the diuell a lying ſpirit, he is the father of lyes, and thoſe that he poſſeſſeth, he will make them beleeue euerie lie, and diſtaſte euery thing which they ought to know, and to be perſwaded of, for the good of themſelues, and others.

And therefore this excuſe will not hold out; I was told ſo; and how can I tell but it is true? It may be it is ſo, and it may be it is not ſo. If the ground of your perſwaſion be no ſtronger, it is a fooliſh perſwaſion, and ſuch as your teſtimonie ought not to haue reſted vpon. Very nature will conuince ſuch perſons of want of charity. For would any man be content, that another ſhould take euery flying report, and vncertaine rumour concerning himſelfe, and giue credite to it, and ſuch credite as he would iudge ill, and ſpeake ill of him vpon ſo ſlight occaſion? Would not one thinke he had wrong to be traduced? Might he not iuſtly ſay thus to the raſh reporter; You ſhould haue tried out the matter, before you had bene carried away with it: You ſhould haue ſearched whether it were ſo or not, talked and conferred with thoſe that could tell you the certaintie of it, before you had ſo far credited it, as confidently to rehearſe it. Is another then bound to deale ſo with you, and is it not your duty to do ſo to others? Muſt not we do as we would be done by; and haue that care of anothers name and credit, that we deſire an other ſhould haue of ours? Therefore this is very iniurious and wrongfull dealing, and thoſe that haue this way fallen, muſt repent for it, and aske pardon: or elſe they may looke for the like meaſure from men whiles they liue, and to be de-

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priued of eternall life when they die.

Further, hence we muſt learne to chaſe away ſuch as are buſie-bodies in diſcourſing of other mens matters, as the holy Ghoſt admoniſheth vs: *As the north wind driueth away raine, ſo doth an angry countenance, a ſlandering tongue.* When the ayre is thick, and the clowds do threaten abundance of raine, the North winde ariſing, purgeth the ayre, and diſpels the clowdes, and makes the coaſt cleare: ſo muſt a wiſe man beare ſuch grauitie in his countenance, as that he may blow away flattering ſlanderers when they come full fraught with lyes, and ſuffer them not to vnload their naughty and lying ſtuffe in his eares. Therefore, if the Maſter perceiue any of his ſeruants to delight in ſecret whiſpering againſt others, and bringing newes to traduce his neighbour, that they may get more credite vnto themſelues, he muſt looke frowningly vpon ſuch clawbacks, and driue them from him, giue them no hearing, nor the leaſt allowance. This is a great fault in him, that cannot occupy himſelfe in any better buſineſſe, then in blemiſhing his neighbours fame: and it is as badde in the hearer, when he receiues them with kind lookes, and giues them countenance, and maintaines them in this wicked courſe. It is the property of a foole to beleeue euery thing as hath bene ſhewed: but a wiſe man muſt not be ſo light of beleefe. Prou. 25. 23.

Indeed, in matters pertaining to our good, that God hath ſet downe in his Word, the quicklier and the eaſier one can beleeue them, the better it is: but for theſe idle tales, that tend to nothing but to breed vncharitable conceits againſt our brethren, let them haue no entertainment, vnleſſe they come guarded with ſound and good reaſons, and proofes. For we ſay of theft, The receiuer makes the theefe: ſo it is alſo in this caſe, The receiuer makes the lyer. For if the lyer could haue no vtterance of his ware, and no man would deale with him in ſuch a trafficke, but ſhut him vp with ſharpe reproofes, he would ſoone be weary of his trade. But now, becauſe his wares go away ſo faſt, and can haue good ſale, and ſo many Chap-men, he is in very good lyking with his old occupation, and giues himſefe ſtill to his wonted coyning. Thus

this

this Commandement is broken, in receiuing lies concerning another.

It is tranſgreſſed alſo, when one receiues lyes concerning himſelfe, whether in flattery, or accuſation. In the former, *Herod* faulted, Acts 12. The fooliſh people hearing his eloquent oration, and ſeeing his pompe and glory, would needs make a god of him: And they giue him the applauſe, crying, The voice of God, and not of man: now he ſits down by it, and was very well content it ſhould be ſo ſpoken. It was a baſe and abiect thing for them to go ſo farre in flattering, and it was as great a madneſſe in him, to take it to himſelfe, and be gladde of it. They played the fooles too much in giuing ſuch falſe and blaſphemous praiſe: and he played the foole farre more in receiuing of it.

So comes *Tertullus* to *Felix* the Gouernour, who (becauſe he would currie fauour with him, and haue him ſerue his turne) reckons vp vertues good ſtore, and groſſelie flatters him to his face, ſaying: *Sith we haue obtained great quietneſſe through thee, and that many worthy things are done vnto this nation through thy prouidence, we acknowledge it moſt noble* Felix *with all thanks.* And thus he gloſeth in the beginning, to win him to ſerue his owne turne. This was a ſeruile and contemptible practice, to lie and diſſemble thus openly. For it was well known, and he was not ignorant, that *Felix* was a moſt cruel, vniuſt, and filthy perſon. Now *Felix* ſits by, is guilty in conſcience that he had bene a very Wolfe, and an vngodly tyrant, and knowes all his praiſes to be falſe: yet the fooliſh man ſwallowes all, was very willing to heare a long catalogue of falſe praiſes: in dooing whereof he ſinned grieuouſly. Therefore a man muſt be content with that praiſe which Gods word and his own works do giue; and neither ſeeke for, nor receiue any more. That which *Salomon* ſaith of a vertuous woman, euery man muſt obſerue of himſelfe, *Let her works praiſe her*, ſaith *Salomon*, Prou. 31. 31. So muſt euery man be content with that praiſe that he deſerueth, and not ſo much looke what other men ſpeake, as what himſelfe hath done.

Act. 24. 2.

Therefore this condemns the fooliſhnes of thoſe that will make much of and harken vnto flatterers; and keepe company

pany with ſuch ſlauiſh perſons, as will be alwaies giuing them vndeſerued commendations, and that alſo before their face. For when theſe enchanters haue once bewitched them with their flatteries, telling them that they deale wiſely, and take a good courſe, they play the good husbands, and prouide well for their family and poſterity: then let Gods Miniſters reprooue them as long as they will, and their faithfull friends admoniſh them as much as they can: Yet they beare off all with this, That howſoeuer we reproue them, yet others commend and encourage them in their courſe, and therefore they ſee no reaſon why they ſhould not go forward in it, and hold them more preciſe then wiſe that miſlike it. But who be they that commend you? Euen flattering Sycophants, and diſſembling claw-backs, that will ſpeake any thing for aduantage, and any thing is good if they hope to get by it. And why wil you be ſo fooliſh to beleeue thoſe that ſpeak for your hurt, in that thing that your conſcience either doth know, or may know to be altogether falſe? This is that which hardens the heart, this keepes from repentance, this makes one obſtinate, that he will go on, and nothing ſhall turne him, when he harkens to ſuch as will ſmooth him vp in any thing, care not what they ſpeake ſo they may pleaſe; and ſo ſuffers himſelfe rather to be deceiued and ſeduced by them, then admoniſhed and led in the right way by God.

And this ſheweth a very ignorant and fooliſh mind, that one is not acquainted with his owne eſtate, nor doſt caſt ouer his accounts that hang betwixt GOD and himſelfe. For no bankerupt, that knoweth well that he oweth much more then he is worth, will eaſily be perſwaded of the ſufficiencie of his eſtate. For, if ſome companion as beggerly as himſelfe, would come and tell him, You are a very rich man, you haue great wealth, you are able to buy lands, and purchaſe faire Lordſhips, and ſuch other idle talke; would he be perſwaded by him? Would he ſatisfie himſelfe with this, and brag of his wealth, and take himſelfe for ſome great perſonage? No certainely; but he would account him for a madde man that would ſay thus: and himſelfe would be neuer a whit the prouder for all theſe rich diſcourſes. So, if a man would often

riſle

riſle his owne conſcience, go ouer his affections and ſee how they be diſordered, conſider his actions, how far they differ from Gods law, and thus vſe to ſee into himſelfe, and make a iuſt and true account of his debts and arrearages wherein he hath caſt himſelfe, then let a thouſand ſmooth-tongu'd diſſemblers perſwade him, You haue liued honeſtly, you haue behaued your ſelfe well, and like a Chriſtian: you are a very vertuous man: he would neuer receiue their falſe teſtimonie: but being guilty in his owne conſcience, he would eaſily paſſe ſentence vpon himſelfe, and readily diſcerne their groſſe flattery. But now, becauſe men be ſo careleſſe that they will not caſt ouer their accounts themſelues, and make a right reckoning, that they might know their owne eſtate, therefore others come and bring in falſe reckonings, and make falſe accounts: and ſo they be deceiued, and thinke themſelues in a very good plight, when (in truth) they are moſt wretched and miſerable. Therefore let euery man take heed of that praiſe that puffeth vp and hardeneth, and ſee that none perſwade vs that we be better, or our ſinnes leſſe and fewer then they be. And ſo much for receiuing of theſe falſe teſtimonies, concerning ones ſelf, which com in the way of prayſing & extolling.

Not to yeeld to vniuſt accuſation.

Now, for thoſe which come in the way of accuſing and depreſſing. As one muſt not yeeld to the flatteries of others: ſo neither muſt he yeeld to their falſe accuſations againſt himſelfe, that tend to make him thinke worſe of himſelf, then indeed he ought, and to diſable him to do that good which he ſhould, and alſo hath liberty to do. So *Iob* would not accord to the ſayings of his friends in this caſe. Although they charged him to be an Hypocrite, and that he had not an vpright heart, yet would not *Iob* conſent vnto them, he would not while he liued forſake his innocency, and let go the equitie of his cauſe, nor thinke a whit the worſe of his former life, or of his preſent eſtate, for all their prooſes and reaſons, that they did falſely apply againſt him. For, he knew that he had many times before, made all euen between God and himſelfe, and had often caſt ouer his accounts, and found himſelfe acquited of all before God, in Ieſus Chriſt, that no debt remaind to be laid to his charge. For, howſoeuer

Iob 27.5.

no

no man whiles his life endures, ſhall be ſo freed from the dregs of ſin, but ſome ſpots of corruption will ſtill cleaue vnto him: yet when he, in the ſight of his faults comes to repent, & be ſorry for them, and to pray to God for pardon for them, and to beleeue that God (for Chriſts ſake) will forgiue them; he is as free then from the guilt and puniſhment of al his ſins, as if he had neuer committed them.

Now *Iob* knew, that he had often after this ſort, ſet all reckonings right betwixt God and himſelfe; and that no fault did hang vpon the ſcore vnrepented, or vnpardoned. Therefore all their perſwaſions could not withdraw him from his faith, nor make him doubt of his ſinceritie. For what-euer they ſaid, yet his owne workes, and God, and his owne conſcience ſaid, that he was true, ſincere, and guiltleſſe of that crime which they ſo ſharply charged vpon him. Wherefore he ſet them all at defiance, that would offer to make chalenge to his innocencie. Though his wealth was gone, his children dead, his cattell ſtolne and killed, his ſeruants ſlaine, and his friends all gone backe from him; yet his innocencie ſtucke to him, and his aſſurance that he ſerued God in the truth of his heart, and the vprightnes of his ſoule, abode by him: and this neither his friends, nor his foes, nor all the diuells in hell, could wreſt from him, but he held it faſt, notwithſtanding all their aſſaults to the contrary. And that was the cauſe why he bare his affliction ſo patiently, and with ſo great comfort: But now, if he had yeelded to this falſe teſtimony and accuſation euen of good men, and ſaid; Indeede this is true that you ſay, I neuer had an vpright heart to God, I did all in hypocriſie and diſſimulation, nothing in ſinceritie, nothing in truth; he might and could not chuſe, but haue held downe his head with ſhame; he had bene wholy oppreſt with griefe and vexation: all his good actions would haue affoorded him no ioy nor comfort, no conſolation or peace. For if they had bene in hypocriſie, they had bene all ſins, and he would haue had no heart, neither could haue come to God with any comfort, nor had hope of any good ſucceſſe by prayer. For ſo he ſaith, Iob cha. 27. 8. &c. *What hope hath the hypocrite when God taketh away his ſoule? Will God heare his crie when*

trouble

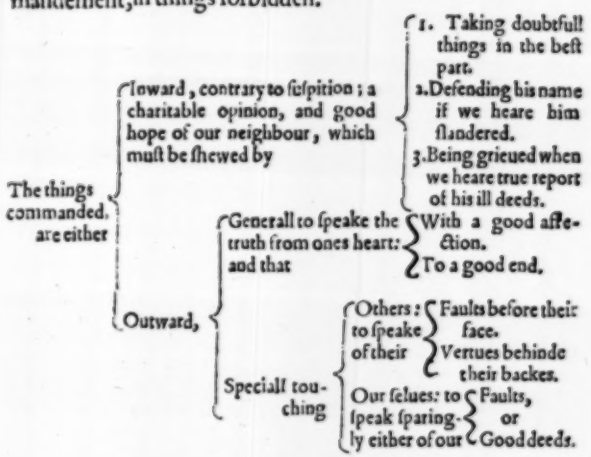
trouble comes vpon him? will he delight himſelfe in the Almightie? will he call vpon God at all times? And thus if he had aſſented to their vniuſt accuſation, and depriued himſelfe of thoſe ſtayes and ſupports which the conſcience of his owne vprightneſſe did yeeld vnto him, he muſt needes haue ſunke downe vnder deſperation.

Vſe 1. This ſerueth to confute thoſe, that when they be in truth ſound Chriſtians, and many infallible workes of true Chriſtianitie haue appeared and do appeare in them: yet if the diuell either do himſelfe, or elſe moue ſome wicked ſinner to roare in their eares: but they be hypocrites, and that they haue no truth in them, but haue done al in ſhew, & to be ſeene of men; ſtraitway they are ready to ioyne hands with Sathan, and vſe their owne ſtrength againſt their owne ſoule, and will ſeeke him reaſons, to confirme the diuels falſe ſlanderous imputations, and to weaken their owne faith, and bring much needleſſe trouble, and many gripings vpon their ſoules: which (if they had withſtood theſe lies) they might haue eſcaped. Nay (ſay they) ſurely it is as they ſay, wretch that I am, God hath met with me now, they ſhould not haue had power to ſay ſo, had it not bene ſo. I am falſe, all that I haue done is in vaine, it was but gloſing and diſſembling.

And why ſo? Is not the diuell a lier? and will you ſo lightly giue him credite, and that at the firſt? But this is a great fault and weakeneſſe. For, as one ſhould not yeeld to the vniuſt and falſe praiſes of another; ſo neither muſt he condemne himſelfe vpon ſo ſlender a ground as the diuells, or diuelliſh mens words; Nay, one muſt not ſo wrongfully robbe God of his praiſe, and himſelfe of his comfort. And as the former perſons were ſo eaſily ſeduced in matter of their commendation, becauſe they ſeldome or neuer looke ouer their ſinnes; ſo theſe are ſo quickely put in doubt of their vprightneſſe, becauſe they doe not vſe to marke what good workes they do, and conſider what graces God hath beſtowed vpon them. For, if men would not be alwayes looking and ſearching into their infirmities, but ſometimes lift vp their eies to the mercies of God, & take a view of that ſtrength which he hath giuen againſt ſinne, and power to do ſome good things,

and

and keepe as perfect a reckoning of Gods benefits, as of their afflictions and miseries; they would not be so soone driuen from their hope, and put out of comfort: The diuells slanders would not daunt them so much, but they would take faster hold of Gods mercy. So much for the breach of this Commandement, in things forbidden.



First, for the inward duty; here euery man is bound to haue a charitable opinion, and good conceit of his neighbor, with a desire of his good name and credit. This louing perswasion of his heart, is contrary to the former suspecting and misdeeming. For as suspition allowed makes one lie open to all the sinnes that follow it, both in giuing and receiuing ill reports: So this being obserued, that our heart be well seasoned with this charitable opinion, & desire of our brothers credit, we are sure, neither our selues to becom slanderers, nor to be tainted by receiuing the venome of false slanders, from other mens mouthes: therefore to mound our selues against other breaches of this Commandement; First, get our hearts to giue our neighbors that allowance, which wisedome and charity will affoord them. Now whether we haue this maine and principall vertue of this commandement, or no, it must be tried: and

euery

euery one may know his owne heart by theſe three rules:

Rules to trie our affectiõs towards our neighbours good name.

Firſt, in doubtfull things, where the matter is not plaine, alwaies take things in the beſt part. If any ſence can be found better then other, let that be had. If matters be not too euidently ill, alwayes a heart that is charitably diſpoſed to his neighbours credit, will ſeeke the beſt interpretation; and (as neare as he can) make the beſt of euery thing.

But if one conſtrue things in the worſe ſence, and wreſt euery thing to ſome euill meaning and intent, this man ſheweth plainly, that malice lurkes in his heart, and that he neyther deſires the eſtimation of his neighbour, nor carrieth any good perſwaſion of him in his heart. Therfore *Paul* ſets them downe in the midſt of many other groſſe and graceleſſe ſinners, *Which take all things in the worſe part*; becauſe this is a plaine proofe & teſtimony of a heart poiſoned with the gall of vncharitable ſuſpition. Let this be the firſt triall then: when things be vncertaine, and will beare two conſtructions, take them after the moſt fauourable maner you can.

Rom. 1. 29.

Secondly, a louing heart, and good affection to another mans credite, will ſhew it ſelfe in the tongue, by defending him, and taking his part; if we heare any ſlanders ſpoken againſt him. For ſilence is a betraying of his innocency. And therefore, if another (in hatred) will ſhew his malice in ſpeaking lies in his diſgrace, then we muſt (in loue) open our mouth, and ſhew our good will, by relating the truth in his defence. Thus *Ionathan* knowing *Dauid* to be a vertuous and worthy man, and that all thoſe things were altogether falſe that *Saul* imagined concerning him, and that the king was miſ-informed, and miſ-led by picke-thankes: he will not (though it was his father, and that with danger of his life) hold his tongue, but diſcharge a good conſcience, and declare the innocencie of an innocent, againſt all that wil come to ſlander him. Therefore this ſerueth to confute thoſe that will beare men in hand, that they beare a very good minde, and a great good will to profeſſours and Chriſtians, that be the ſeruants of God: but you ſhall neuer heare a word come from them, to defend them, though they be in place where they be railed on, and vniuſtly accuſed. They thinke they haue

Vſe.

haue quit themſelues well, if they can ſay thus: I haue bene in ſuch a place, and there were ſuch a company of wicked perſons, that railed at profeſſours, and vilified them with all the indignitie they could, and ſpared not to ſpeake intollerable lies againſt ſuch, and ſuch honeſt men. And what did you all this while? Why, ſurely, I was ſorry, but I could not helpe it: I did not ioyne with them, but I euen held my tongue, and let them go on, and ſpake neuer a word. Did you ſay nothing? You may ſay that with ſhame enough: What did you there then? But there were more noble, and more learned, and men that had more authority then I, at the ſame time; and what reaſon had I to ſpeake before them? They ſhould haue ſpoken in the defence of thoſe that were abuſed. Should they? and did not? And why did not you then? Suppoſe your ſelfe had bene the partie ſlaundered, what would you then haue done? What? Why I had good reaſon to ſpeake in mine owne cauſe, and to ſtand for my ſelfe; Who would ſtand by as though he were tongue-tied, and heare his credite troden vnder foote, and ſpeake neuer a word in his owne defence? And haue you ſo quickly forgotten that rule and principle of nature, To loue your neighbor as your ſelfe, To do to him as you would be done by? Could you haue found words to haue ſpoken for your ſelfe, and are you dumbe for another, whoſe innocencie and worth was as great as your owne? Where is your loue and good will? What minde beare you to his good name?

Here now one muſt needs confeſſe in his heart, that he wanted that good affection to his neighbors reputation, that he ſhould haue had. For if the diſgrace of our neighbor would hinder him from doing that good that he might otherwiſe performe in his calling, and ſo darken Gods graces that are in him, and diminiſh the fruite that might proceed of them, a man is bound in ſuch a caſe to ſtand as earneſtly and as ſtiflie for his neighbour as for himſelfe. Thus we may trie our hart by the ſecond rule: if we find our tongue readie to maintaine our brothers name againſt back-biters, and iuſtifie his innocencie againſt falſe accuſers.

Thirdy, we ſhall eaſily diſcerne what affection we beare

to our brothers credite, by our griefe and ſorrow, which we conceiue, when weheare a true report made of any fault or ſinne that hath indeede blotted him, and made a grieuous breach into his reputation. If we be grieued and ſorrowfull for his faults, whereby he hath deſerued diſgrace, and diminiſhed his credite; then it is ſure that we are well affected to him, and beare that good deſire that is here commanded.

Ezra 9. Thus *Ezra* ſhewed how deare the names of Gods people were vnto him. For he hauing heard of that foule and reprochfull ſinne, that they had taken ſtrange wiues, and mingled the holy ſeede with the profane, he wept and mourned, and hanged downe his head, and confeſſed that he was aſhamed, and could not lift vp his face towards heauen. But what had he done? He was cleare. One would haue thought he had no cauſe to be aſhamed. He had not offended in this point. A naturall man would rather haue ſaid, You be a company of naughty perſons: What? are you not aſhamed thus to forget God, and to go cleane contrary to his commandement in this ſort? and ſo haue fallen to railing and reuiling them. But he was not of that mind, he loued his neighbors name better then ſo: And therefore he pittied them, and was as carefull to heale their fault, as he would haue bene dealt withall in the like caſe himſelfe.

So that if we haue pittie and compaſſion in our neighbours faults, and pray for him, & admoniſh him, and vſe all meanes to bring him to repentance, we loue our neighbours credite. And he that can thus conuert his brother from going aſtray, hath done the part of a good man, and louing friend. For he
Iames. 5. 20. hath healed the ſoule, and cleared the name, and couered a multitude of ſinnes. And ſo much for this inward dutie, and the three notes and trialls of it.

Now follow the outward duties: which are either generall, or ſpeciall. And firſt for the generall. That is, to ſpeake the truth from ones heart, as *Dauid* in the 15. Pſalme. Not to ſpeake the truth alone, but alſo from our heart: neither after a flattering and diſſembling manner, nor after a railing and reprochfull manner. Not for hope or feare, or by compulſion, but heartily to ſpeake iuſt as the cauſe is, without ſeruing

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our ſelues. This is one ſpeciall commendation of Chriſt; That no guile was found in his mouth. But yet theſe two rules muſt be kept in ſpeaking the truth; Firſt, that we ſpeake with a good affection. For if one ſpeake the truth in wrath and paſſion, from a diſtempered mind, the words indeed are not ſinfull, but the manner is wicked, and he breaketh this commandement. Many will haue a care, to vtter nothing but that which they can iuſtifie, and prooue to be true. But their affection is altogether diſordered. For in a reuengefull minde to eaſe themſelues, whatſoeuer euill they know by a man, out it ſhall go, without regard of edifying others, or conuerting the perſon. For being in a rage, they care not how farre they diſcredit their neighbour. Now this rude and vngodly powring out of the truth, is ſinne againſt our neighbours name, as well as to lie and back-bite. So that alwaies our true ſpeech moſt come from a louing heart, and a quiet and well tempered minde. If one ſpeake vnſeaſonably to hurt his neighbour, he offends in deliuering the truth. Eſay 53.9.1.

1 Two rules muſt be kept in ſpeaking the truth.

The ſecond rule: That one muſt looke his end to be good, that one do aime at Gods glory, and the edification of men. For the Apoſtle ſaith, Col. 4. *Whatſoeuer you do, let all be done to the glory of God.* If one be about to ſpeake any thing, let him firſt looke what glory he may bring to God by ſpeaking it. Secondly, ſee what profite may redound either to thoſe to whom we ſpeak, or to the partie of whom. Elſe neuer ſpeak of other mens faultes, but when we can ſay, this profite will come, either to giue warning to others, that they may take heede, or that our ſelues may learne more to hate the ſinne, or that the partie of whom the ſpeech is, may be brought to a ſight and reformation of his fault. But if we can ſee no good that will ariſe by our ſpeech, it is ſure it was ſin, & at the leaſt idle ſpeech. So that we muſt ſpeake the truth from our heart, with a good affection, and in good diſcretion, that God may haue his due praiſe, and man his due edification. Thus much for the generall dutie.

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Now the ſpeciall concerneth either others, or our ſelues. In ſpeaking of others, theſe rules muſt be obſerued; in prayſing, to ſpeake in others commendation, rather in abſence then when

Rules to be obſerued in ſpeaking of others.

when they be preſent. Becauſe if we commend them to their faces, though our teſtimonie be true: yet it may ſeeme more to ſauour of flattery, then of liking the graces that are in them: and beſides, through our infirmitie, it is not without danger of making them proud and conceited. But in their abſence we are to ſpeake the truth as much as we can to the praiſe of Gods gifts in his Children, that ſo we may win more credit to their graces, and they may be able to do more good with them. And thus (as time and place and our calling requireth) it is our duty to giue true and due commendations to Gods ſeruants. But for reproofe, and ſpeaking of other mens faults (all circumſtances conſidered) let it be before their faces. The fitteſt time and ſeaſon of commending, for the moſt part is in abſence: but of reprehending, when either the partie alone is preſent, or he is one that is preſent, or at leaſt the thing may be brought to him whom it concerneth. For ſo the holy Ghoſt commands: *Hate not thy neighbour, but tell him plainly of his fault.* Tell it not another, but be as plaine & round with him as you can, ſo that it be with good tearmes, and with due regard of betters and ſuperiours. This is contrary to many, that neuer ſpeake ſo much to magnifie others good parts, as when the parties themſelues are within the hearing; and neuer ſo much of their faults and frailties, as when they are furtheſt off that are faultie.

Leuit. 19. 17.

This ſhewes that the tone comes from a fawning diſpoſition, to currie fauour, rather then in acknowledgement of Gods graces: and the other, rather from malice, and reuenge, then from loue and deſire of the parties good. For modeſtie forbids vs to make a rehearſal of ones good things before his face, vnleſſe it be (when he is deiected, and too much depreſſed) to raiſe him vp. And this we muſt obſerue in ſpeaking concerning others.

Now concerning our ſelues, this rule muſt be kept, that we ſpeake as ſparingly as may be; Firſt of our infirmities, leſt it giue a ſuſpition of pride & hypocriſie, or elſe diſgrace vs much that we be diſabled thereby from doing that good which otherwiſe we might haue performed. Alſo the ſame rule is to be kept in ſpeaking of our vertues; for feare leſt at

laſt

laſt we ſhould grow to wexe proud in our imagination, or at leaſt giue others occaſion to iudge vs arrogant or vaine-glorious. Now theſe things no man in the world is able perfectly to fulfill. For almoſt in euery branch we are ready to offend continually.

But the vſe that we muſt make, is, firſt to ſee our wants; *Vſe 1.* then to confeſſe and acknowledge them in humilitie before God; and laſtly, to pray for aſſiſtance, and to beſeech God, that as he hath giuen vs his holy Law, ſo he will giue vs an holy heart, that we may keepe it, and yeeld obedience vnto it in ſome meaſure of vprightneſſe. And ſo much for the firſt fiue Commandements of the ſecond Table, which conceme all outward actions, and all inward thoughts, with conſent. Now followeth the tenth and laſt Commandement.

The tenth Commandement.

Thou ſhalt not couet thy neighbours houſe, neither ſhalt thou couet thy neighbors wife, nor his man ſeruant, nor his maid, nor his oxe, nor his aſſe, nor any thing that is thy neighbors.

THis laſt commandement forbids the leaſt thoughts and motions of the heart againſt our neighbour, though there be neither conſent, nor yeelding of the will. And requireth ſuch a contentednes with our eſtate, as that we neuer haue the ſmalleſt motion tending to the hurt of our neighbour in any ſort. Yea, that we haue ſuch a loue of our neighbour, as neuer to thinke of him, or any thing belonging to him, but with deſire of his good euery way. To couet, in this place, ſignifies to haue a motion of the heart without any ſetled conſent of will.

From this then, that God here forbids coueting, we learne *Doctrine.* that the firſt motion and inclination of the heart to any ſinne, though a man neuer yeeld to it, nor caſt about how to bring it to paſſe, is a ſinne. And the reaſons are plaine; firſt becauſe God hath forbidden it. As *Paul* ſaith, he had not knowne luſt to be a ſin, but that the Law ſaith, *Thou ſhalt not luſt.* He Rom. 7. 7.

knew, and many heathen men that neuer heard of Gods law, did confeſſe, that the inward thoughts, ioyned with conſent, and full purpoſe to doe them (if occaſion ſerued) were ſins. But for thoſe motions that did but (as it were) paſſe through the heart, and ſtayed not there, and had no place of abode yeelded to them, but were ſhut out ſo ſoone as they entred in, he could neuer haue bin perſwaded that theſe were faults, and prouoked Gods wrath; but that he knew and beleeued that the Law of God condemned them. Secondly, if one examine theſe by that generall rule, Doe as you would be done by: he ſhall ſee that they agree not with it. For no man would be willing to haue another man conceiue the leaſt flying conceit or thought that might hurt him, though he neuer went about to put it in practiſe: and therefore alſo he muſt be driuen to confeſſe, that it is a ſinne in him, to haue ſuch thoughts towards another. Thirdly, if we conſider the cauſe, it will appeare how ill they be. They are fruites of originall ſinne, and proceed from naturall corruption: now who
Iob 14.4. can draw a cleane thing out of that which is vncleane? there is not one. Who can pull good fruit from off a bad tree? Being then effects of our naturall pollution that we receiued from *Adam* (for if we had cõtinued in innocencie, we ſhould haue bene perfect without any ſuch motion of the heart) they are ſinfull, and make vs liable to the curſe and iudgement of God. For, whatſoeuer cometh from ſin, is ſin. Laſtly, if the fruites hereof be marked, they ſhall appeare to be euill. Saint *Iames* cha. 1. v. 14. ſets downe the effects of theſe ill thoughts and motions: *Euery man* (ſaith he) *is tempted, when he is drawne away by his owne concupiſcence and is enticed.* Thus he ſhewes, that let one make as little account of theſe thoughts as he pleaſe, and thinke them ſmall matters; yet the worke that they do, is not ſmall: for they draw away the heart from the preſence of God, and they intangle the minde with deſire of vaine and hurtfull things. And when we are haled away from holy meditations of God, to hearken to the motions of luſt, then quickely we yeelde inward conſent, and ſo fall to outward practiſe of actuall ſinne.

Which if it be not ſtayed, and healed in time by repen-

tance,

tance, as it iuſtly deſerueth, it bringeth euerlaſting death. So that theſe firſt luſts are like a litle ſparke of fire, lighting vpon tinder or tow, which if they be not quickely quenched, will grow to a great flame: So is the danger great that cometh from euery one of theſe, that we ſo little regard. For there is not the leaſt of them but it hurts the heart, and makes it more vnfit to pray, or heare, or doe any thing that is good, but more prone to be drawne to any euill: and therefore it is not ſlightly to be paſſed ouer. So that becauſe theſe luſts breake Gods Commandements, and are againſt the law of charitie, and come from an euill cauſe, and bring with them ſuch euill effects, therefore the leaſt euill imagination ariſing in the hart, without any agreeing of the minde to put it in practiſe, is ſin, and deſerues death.

The vſe that we ſhould make of this, is, our continuall humiliation; for that our nature, and the whole frame of our ſoule and body is ſuch, as no minute (almoſt) goeth ouer our head, but ſome euill and vaine motion or other goes through our heart, and ſpringeth out of the ſincke and puddle of our fleſh. Our nature is like a great fire-brand, that if it be neuer ſo little ſtirred, ſends forth many ſparks on euery ſide. Therefore we muſt learne, in this regard, to deny our ſelues, & humbly to fall downe before God, beſeeching him to heale our corrupt nature, and to waſh and cleanſe it more and more by his holy Spirit. Then we haue made one good vſe of the law, when we are ſo touched with the ſight of our ſins, as that we goe quite out of our ſelues, when the Law hath ſo ſtopt our mouth, as that we can alleage nothing in our ſelues, wherfore we ſhould not be damned; and therefore to relie and caſt our ſelues onely on the mercies of God in the merites of Chriſt. Againe, this teacheth vs to vſe all good meanes to keepe our heart from theſe ill motions, and hinder this fire-brand from ſparkling abroad. Firſt, make a couenant with our eyes, to looke vpon nothing, and our eares to heare nothing, and all our ſenſes to admit nothing into the heart, that may ſtirre vp and prouoke the naughtineſſe of it. Secondly, take downe the fleſh often by faſting, prayer, and hearing, and ſuch other ſpirituall exerciſes. For this is the cauſe why our corruption

Vſe 1.

Rom. 3. 19.

Preſeruatiues againſt wicked luſts.

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growes ſo ſtrong, becauſe we do not ſet our ſelues to reſiſt & fight againſt it. For if we would vſe all good means that God hath appointed to kill and crucifie it, and beſeech him to giue a bleſſing vpon the ſame, it would be an effectuall help to vs, and we ſhould preuaile more againſt it. Thirdly, let vs learne to ſet our minds on worke alwaies with ſome good meditation, and holy deſires and thoughts. For mans hart is reſtleſſe, like the watch of a clocke while the poiſes hang at it; which if it be not ſet aright, will go wrong: ſo while we liue, if we do not by grace direct our heart towards God and man, corruption will draw it to all diſorder and confuſion. Therefore it is that many are ſo troubled with ill motions, and continuall boiling of ill thoughts, becauſe the heart is not buſied and taken vp with ſome good thing. For if grace ceaſſe working, corruption will ſtrait be doing. So much for this point, that the firſt motions ariſing from originall ſin, are to be condemned. For if the conſenting be euill, the conceiuing cannot be good; if the proceeding be wicked, the beginning is of the ſame nature.

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Houſe) The houſe is put in the firſt place, not becauſe it is more deare and neare then the wife; but becauſe this iniury in deſiring the houſe, extendeth it ſelfe to the husband, to the wife, to the children and ſeruants: yea, to the beaſts alſo and cattell. Euery one hath a part in it. The hurt thereof is more generall then of the reſt: therefore it is placed in the firſt place. In that this breach is ſet in the firſt place, becauſe it is hurtfull to more; we learne that thoſe ſins which are iniurious to many men, are moſt hurtfull to ones ſelfe, and moſt hated of God. And for this cauſe, coueting other mens houſes is ſet in the firſt ranke, and in the chiefe place of it; as that which is moſt to be abhorred. So in *Eſay*, the Lord pronounceth an eſpeciall woe and curſe againſt thoſe, that ioyn houſe to houſe, that they may dwell alone in the land. And in *Iob* he ſhews, the curſe and vengeance of God is due vnto thoſe which are ſpoilers of houſes: *He pulled downe houſes which he built not.* It were a foule fault for one to begin well, and end ill; to build houſes for the harbour and help of mankind at the firſt, and after to deſtroy and pull downe thoſe which he hath

Sin, the more hurtfull, the more damnable.

Eſay 5.8.

Iob 20.19.

hath built. But when he finds things in good ſtate, and there was roome enough for his neighbours to dwell by him, before he came; then for him to pull downe houſes, and to vnpeople the land, and waſte the country, is a moſt horrible and indigne thing, ſuch as for which God hath prouided a condigne puniſhment. Therefore God threatneth that he will cauſe his fierce wrath to raine vpon his meate, and make him vomite his ſweet morſells, and the arrowes of his vengeance ſhall pierce him thorow. *Salomon* alſo ſhewes what kinde of people they be for the Common-wealth. For they are readie to excuſe themſelues: That they deale with baſe fellowes, and mean companions, that muſt not be compared with men of ſuch worth as themſelues are. Better a thouſand ſuch refuſe perſons ſhould want (ſay they) then a gentleman of place and worſhip ſhould be without his delight, and plentifull maintenance for his degree. But they do not onely oppreſſe hereby men of the lower ſort, but alſo they ſtrike dangerouſly at the Prince, and at the whole land. For *Salomon* ſaith, that the ſtrength and honour of a king, conſiſteth in the multitude of people. They weaken the ſtate of the Prince, and the ſtay of the land, and by conſequent are enemies, and in truth the moſt ſecret vnder-miners of the whole ſtate. Theſe are moſt wicked perſons, ſuch as the Prophet ſpeakes of, that deſolation and deſtruction are in their paths; and their foote-ſteps (whereby you may trace them) are, waſting, ſpoyling, and ruinating the houſes and liuings of poore men. This is to proclaime to the world, that there is no feare of God before their eyes.

Iob 20.20. &c.

Prou.14.28.

Eſay 59.7. Rom.3.16.

Rom.3.18.

Now, the meanes whereby we may keepe our ſelues from coueting, and much more from taking away our neighbours houſe, are firſt to conſider that the houſe we haue alreadie, is better farre then we deſerue. There is not any that dwels in ſo poore a cottage, but his habitation is better then his merits could purchaſe; yea though he were in a dungeon. For he hath deſerued to be ſhut vp in hell. Then againe, it doth not yet ſeeme good to God, to giue him a better, and therefore he ſhould content himſelfe with that he hath, and confeſſe that God is wiſer, and knoweth what is good for him,

Preſeruatiues to reſtraine vs from ſpoyling our neighbours.

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better

better then himſelfe. Thirdly, conſider the deceitfulnes of our owne hearts: One thinkes now, that if he had a fairer houſe, he ſhould be more at quiet: but may not this be a falſe perſwaſion? may not God croſſe him with ſickeneſſe and diſeaſes, with ſhame and diſgrace, with troubles and horrour of conſcience? and then the walles will not comfort him, the roofe and couering wil not bring him any peace. It is not the dwelling that will bring quietneſſe, nor the change of the houſe that can ſettle the heart; vnleſſe we change our couetouſnes and wickednes, for contentednes and goodneſſe; we ſhal haue great griefe and vexation in great and faire houſes, and in the midſt of our abundance: but if our heart be good and reformed, we ſhall liue quietly, and die bleſſedly, in whatſoeuer houſe or place we liue or die.

Nor his wife.

Wiues ought to be deerely beloued of their huſbands.

THis is added as the next chiefe thing, in deſiring wherof our neighbor is grieuouſly wronged. So that ſith he ſetteth the wife before all other goods, hence we may gather, that the wife ought to be more deare to men then all their ſubſtance. So Prou. 19. 14. *Houſe and riches are the inheritance of the fathers: but a prudent wife cometh of the Lord.* Houſe and riches alſo are the gifts of God: but he meaneth, a good wife is a more ſpeciall immediate and excellent gift. As Pro. 31. 10. *A vertuous woman is more precious then pearles.* And ſo it is written, that *Adam* was not in his full happineſſe, til God had giuen him *Euah*, who was beſtowed on him, as a ſpecial outward comfort, by whoſe louing ſociety, he might be helped euery way. Men therfore muſt hence learne to make account of their wiues, more then of any earthly thing beſides. For, ſhe is fleſh of his fleſh, a part of himſelfe, and a member of his body; which cannot be ſaid of a parent or child, or brother, or any kindred. And ſhe may well be valued aboue the pearles. For no Iewells can doe that good that a good wife can and doth. For, if he haue griefe within, or buſineſſe, or troubles in his outward eſtate, other things be dumbe, and cannot helpe him: but ſhe can refreſh his ſoule with good counſell, ouerſee his buſineſſe in wiſedome, helpe his body in

Vſe 1.

and

and againſt ſickneſſe and infirmitie, and incourage him in his calling, and be a ſtay and ſuccour to him in all things. Therefore, thoſe be moſt miſerable and baſe minded men, that ſet their deſire ſo much vpon the outward things of the world, that if their wife & their wealth were laid in the balance together, they would ſooner part with tenne wiues one after another, then loſe their filthy lucre and worldly commoditie. They would thinke it an iniury in the wife, if ſhe ſhould chuſe rather to haue her husband die, then her wealth to be taken from her. And why then do they beare this vnnaturall affection towards her? Therefore men ſhould pray to God to giue them that heart and mind, that they may performe all due honour and beneuolence to their wiues. For if they loue not at home, they will luſt abroad: and if ſhe haue not her allowance, others ſhall haue more then their allowance. *Vſe 2.*

And it confutes thoſe that make it a light matter to wrong another in his wife, which is an iniurie of the greateſt hurt, and an offence of moſt bitter griefe. Many that would be aſhamed to ſteale ones horſe, or picke his purſe; yet thinke it no great thing to abuſe the wife: which of all other robberies is the worſt. Other goods are to a good husband but as duſt & chaffe, in compariſon of her. And it would more grieue him, and be a greater indignitie to haue her defiled, then to ſee all his ſubſtance ſpoyled and conſumed. *Vſe 3.*

Wiues alſo muſt hence learne ſo faithfully to carry themſelues, that they may be worthy this place & eſtimation. For howſoeuer her ill dealing cannot free him from his duties: yet ſhe ſhall be ſo much the more faultie and worthy of puniſhment, if being appointed for ſo great an helpe, and receiuing from him ſo great loue, ſhe be rather a diſcomfort and hinderance, then an helpe and comfort vnto him. Now it followeth; *Nor his manſeruant, nor his maidſeruant.* In the next place, God ſets downe the ſeruants before the cattell or any other wealth. Whence we learne that a man ought to make more account of his ſeruants then any other goods; becauſe God alwaies makes more reckoning of mankinde, then of other creatures; and we muſt eſteeme things as God values them. Now in the Law, thoſe that ſhould ſteale any other thing, *Vſe 4.*

Seruants more to be accounted of then riches.

Exod. 21. 16.

thing, were not to ſuffer death for it, but to reſtore fourefold. But he that ſhould ſteale men, (as then ſome wicked men would, becauſe they could ſell them for ſlaues to their great aduantage) he was to die for it. So that we ſee God preferres a ſeruant before a beaſt; therefore alſo our iudgement and eſtimation ought to be conformable vnto his. So *Iob* ſaith Iob 31.15. that he would heare his ſeruant, and giues withall a ſingular reaſon for the ſame; He that made me in the wombe, did he not make him? ſo that both were made in the wombe, both had one nature, one Creator and Redeemer. In all the former reſpects there is no difference of bond or free: But there is an equalitie betweene the ſeruant and the maiſter. The ſeruant, Galat.3.28. if he be elect and holy, hath as much right in the bloud of Chriſt, and ſhall haue as good part of the glory of Chriſt in heauen, as the maiſter. And therefore, he is much more excellent, and to be ſet far aboue all other goods. Likewiſe, they are the moſt profitable goods, and in that regard to be more highly eſteemed. For if one had neuer ſo many cattel, and no ſeruants to looke to them, they would bring him much trouble and litle gaine. If one had in his poſſeſſion neuer ſo much land, and none to manure and husband it orderly, it would yeeld him no commoditie. Therefore maiſters muſt learne to haue a great care of them, and ſet more by them then by the beaſts, and not to be iniurious vnto them, though they ſeeme neuer ſo baſe. For the moſt contemptible ſeruant in the world, is of more worth, by nature, then the moſt excellent bruite beaſt. And the moſt abiect hand-maid is more to be regarded, then the beſt gold or richeſt treaſure.

Vſe. 1. Therefore this ſerueth to confute the crueltie and couetouſneſſe of ſuch, as doe ſhew more loue and good vſage to the beaſts, then to men made after Gods Image, and committed to their charge. For when their cattell doe take paines, they prouide foode and dreſſing: and if they be ſicke and diſeaſed, they ſeeke all poſſible meanes to haue them cured and recouered. But let their ſeruants riſe vp early, and go to bed late, and trauell ſore all day: yet little, or no regard is had, either of their diet or warmth, or other comfortable refreſhing. And though they be ſicke & weake in their houſe,

houſe, and lie hard by them, they will not ſo much as goe to them, with any care or diligence, but rather make a ſpoile of them in defrauding them of their wages. This is a beaſtly and ſauage cruelty, and God paies them for it accordingly: For either he plagues them with vnfaithful ſeruants, or elſe makes them ſo odious, as no ſeruants will abide with them, but the whole toyle lyeth vpon themſelues. And indeede, ſith they priſe beaſts aboue men, and beare a greater affection to their goods, then to the image of God in man, it is moſt iuſt, that their beaſts and goods ſhould be turned into a burthen and vexation vnto them.

And this may be alſo for the inſtruction of ſeruants; That foraſmuch as God doth prefer them before all other goods, therefore they ſhould ſo behaue themſelues as they may anſwer to their place. For where God giues more wages, he doth require more worke, or elſe he will lay on more puniſhment. And therefore it ſerues vtterly to condemne ſuch as be idle and wicked, that if ye looke into them, you can ſee them good for nothing, but giuen to ſwaggering, ſwilling, and diſguiſing themſelues in their apparell and behauiour, they fill the houſe full of ſin, and pollute it with vnchaſtitie, & all manner of diſorder. It is iuſt, they ſhould be leſſe made of, then the beaſts; becauſe they make themſelues worſe then beaſts. For the Oxe, the Aſſe and Horſe, do till the ground, and carry burthens, and ſo returne ſome commoditie to their maſters. But thoſe that will neither do nor learne any good, but ſet themſelues in all their behauiour to croſſe God, his word, and ſeruants, are more baſe, and vnprofitable, then the earth it ſelfe, and not worthy ſo much regard as the Oxe, or Aſſe; vnleſſe they amend their euill courſe, and frame themſelues to be more profitable by ſome honeſt labour. *Vſe 2.* Iob. 30. 8.

Nor any thing that is his.

HAuing before touched the matters of greateſt weight in their kinde, and vnder them comprehended the reſt, now he generally handleth things of leſſe worth: and chargeth vs preciſely, that we muſt not couet any thing belonging to our neighbour.

So that we muſt obſerue hence, that the leaſt motion after *Doctrine.*

the

the leaſt thing of our neighbours, is ſin. Men will (it may be) yeeld that the coueting of our neighbours houſe, wife, or ſeruant, is naught, euill and vniuſt; for theſe be matters of ſome moment. But for a little corne, a little graſſe, an apple, a point, &c. theſe, they ſay, be trifles, not to be ſtood vpon. Nay, there is nothing ſo ſmall, but it is ſome thing; and being comprehended vnder the word (any thing) muſt not be coueted. Therfore God to meet with theſe Obiecters, as in the fourth Commandement, ſo here hath branched it out in ſo many particulars, and at length comprehended all other things, not expreſly named before, in a generall tearme, that men might haue no ſhift or euaſion, but might be compelled to confeſſe, that all coueting, as well in ſmall matters, as in great, is ſinne before him, and therefore makes vs ſubiect to his wrath and malediction.

Vſe 1. This reproueth thoſe, that for weightie matters of ſome value, will hold their hands at leaſt: but for ſmall things that they thinke a man may well ſpare, they giue libertie, not to their hearts onely, but alſo to their hands. And then they ſay, Oh, this is nothing, I pray God we may neuer do worſe: but yet it is not well, that one doth ſo ill. For though he do no worſe, yet if he do this ſtill, it will bring him vnder the curſe, and will certainly in time draw him to greater matters. For if a ſmall ſpark be ſuffered to lie long in the thatch, it may eaſily ſet the whole houſe on fire. And he that will diſobey God for a little, will diſobey him more for a great deale. And he that is bold to corrupt his conſcience for a penny, will be more ventrous for a pound. And though the matter be ſmall wherein one offends; yet it is not a ſmall matter to offend God. It is a ſmall thing, but yet it is ſomething: and God will not allow it in any thing. He can ſpare it. But God will not ſpare thee, if thou take it with ſinne againſt his law.

Vſe 2. Therefore the vſe that we muſt make, is to beſeech God to giue vs a contented heart, and ſo to like of our owne eſtate, as that we may couet nothing that belongs not vnto vs. Which grace we ſhall obtaine, if we get a firme & true faith in Gods promiſes and prouidence. For if one be ſtedfaſtly perſwaded that God hath appointed him this houſe, this wife, this ſeruant,

The meanes to get contentednesse.

uant, then he will be content therewith. For we must needs yeeld, that Gods wayes be better then ours, that his decree is most iust in it selfe, and also best for vs if we be his.

Also, one must haue faith in Gods promises. For when one seeth no help for him by any lawfull meanes, and is not resolued that God will prouide for him, and will see that he shall lack nothing: then originall sin will lay about it, and seeke to prouide for it selfe, and euer-flow with idle and ill wishes and desires. But if we cast our selues on the promises of God, who hath giuen vs his faithfull word, that he shall want no good thing that feares him; and he will be a Sunne and shield vnto the righteous man: this will breed such contentment in the soule, and such a comfortable resting on Gods prouision, as that we shall not be troubled with these wandring lusts, after that which is our neighbours; but shall be well satisfied with our own, which our gracious God in his heauenly wisedome and rich mercie hath assigned vnto vs. And so much for the exposition of the law. Which must serue to this end, that seeing our owne vnrighteousnesse and insufficiencie, we should be humbled in our soules before the iudgement seate of the Almightie, and then flie to Christ to be our righteousnesse and sufficiencie. And finally, to make this the rule of our life, and a lanterne to our feete; That though we cannot attaine to the perfection which the law requires, yet we may haue that vprightnesse which GOD accepts in Iesus Christ. For if we haue respect to all the Commandements, and labour faithfully to keepe them (though we cannot perfectly fulfill them,) then shall we constantly enioy all those blessings and graces, which God hath promised to his righteous seruants, all the dayes of our life; and when we haue finished this short and troublesome pilgrimage, we shall for euer inherite that glorious kingdome, which our Lord Iesu Christ hath purchased for vs with his most precious bloud. Vnto whom with the Father and the holy Ghost, three persons, and one onely wise, holie, and eternall GOD, be ascribed all power, praise and glorie for euermore. Amen.

Pſal. 34.9. Pſal. 84.11.

Pſal. 119.6.

FINIS.

The Catechiſme.

What is Catechiſing?

a Heb.5.12. 13.& 6.1.2.

WHat is Catechiſing?
It is *a* an inſtruction, eſpecially of the ignorant, in the grounds of Religion.

What are the parts of a Catechiſme?

b Acts 8.12.& 28.23.

They *b* are either of GOD, or of his kingdome.

What is GOD?

c Exod.3.14. Iohn 8.58.

God is an *c* eſſence, that hath his being from himſelfe.

What do you conſider in GOD?

His { Properties, and Trinitie of perſons, in the vnity of eſſence.

What is a propertie in GOD?

d 1 Pet.3.2. 1 Iohn. 4.16. Pſal.145.

It is an *d* eſſentiall faculty in God, according to the diuerſe manner of his working.

What is a perſon in the Trinitie?

e Iohn 1.15. & 14 16. f Iohn 14.9. & 17.21. Coloſ.2.9.

It is *e* a diſtinct ſubſtance, *f* hauing the whole God-head in it.

How many perſons are there?

g Mat.28.19. 1 Iohn 5.7.

g Three: the { Father. Sonne. Holy Ghoſt.

What is the Father?

h Pſal.2.7. Iohn 14.1. Heb.1.3.

The firſt perſon of the *h* Trinitie, that of himſelfe eternally hath begotten his onely Sonne.

What is the Sonne?

i As before by relation. Prou.8.

The ſecond perſon of the *i* Trinitie, that in the vnitie of eſſence, is eternally begotten of the ſubſtance of his Father.

What is the holy Ghoſt?

a Iohn 11.26. Rom.8.9.

He is the third perſon of the *i* Trinity, procceding eternally from the Father and the Sonne.

Theſe three being euery one the true and euerliuing God, are they

they any more then one God?

[b]No.

Hitherto of God: what is his kingdome?

The kingdome of God is [c] an euerlasting kingdome, appointed and ruled by the counsell [d] of his owne will.

What are the parts of his kingdome?

[e] His decree, and the execution thereof.

What is his decree?

It is his most [f] perfect will of euery thing, which maketh it most perfectly good.

What decree of God is that, which is specially to be considered?

That of men and Angels, called Predestination.

What is Predestination?

It is the decree of God [g] touching the euerlasting estate of men and Angels.

What are the parts of Predestination?

Election, and Reprobation.

What is Election?

It is the [h] eternall predestination of certaine men and Angels to life, to the praise of his glorious grace.

What is Reprobation?

It is the [i] eternall predestination of certaine men and Angels to destruction, [k] to the praise of his glorious iustice.

So much of the decree.

What is the execution?

It is an [l] action of God effectually working all things he hath decreed.

What are the parts thereof?

[m] Creation and Prouidence.

What is Creation?

It is the execution of Gods decree, of [n] making all things that are made of nothing, very good.

What is his prouidence?

It is [o] the execution of Gods decree in the effectuall disposing of all things, to their proper end, whereof that prouidence

b Deut.6.4
1 Iohn 5.7
1 Cor.8.5.6
c Esay 9.7
Dā.2.44.3.33
Luke 1.33
d Rom.11.34
Psal.115.3
e 1 Cor. 2.16
Ephes.1.11
Psal.90.4
Acts 4.28
f Psal.90.4
Ephes.1.11
g 1 Thess.5.9
Ro.9.22.23
1 Pet 2.8
Matth.25.41
h Ephes.1.19
Ro.9.22.23.
i 1 Thes.5.9
k Of the contrarie end of Election.
l Ephes.1.11
Acts 4.28
m Psal.33.9
10.11.& 146.
6.7
n Genesis 1.7.
Hebr.11.2
o Ephes.1.11
Rom.11.36
Psal.139.2.3
Colos.3,11

d Mat.6.26.28 dence that is of [d] men and [e] Angels, is chiefe.

o 19.30.31. *What do you consider especially in that part of prouidence?*

e ze.11 4.5.6 The fall of both [f], and repaire [g] of man.

f Ge.3.1.2.3.4 *Which of them fell first?*

g Genes.3 15.

h Iud.6. The [h] Angels, which were also [i] an instrumentall cause of

Iob 4.18. mans fall.

i Iohn 8.44. *What was their fall?*

k Iud.6. The [k] departing from their estate which God had set them

Iohn 8.44. in.

2 Pet.2.4. *Wherein consisteth that their departure?*

l Iob 4.18. In forsaking their [l] innocencie, and [m] committing of sin,

m 2 Pet 2.4. which caused Gods [n] anger against them.

n Lam.3.39. *What is sinne?*

Esa.64 5.6

o 1 Iohn 3.4. It is the [o] transgression of Gods Law.

What was the first sinne of man?

a Genes.2.16. The [a] eating of the fruit that was forbidden; from whence

17.6.7. also do come other sins, originall and actuall.

What is due to these sinnes?

Guilt, and [b].

b Rom.1.15. Punishment.[c].

c Rom.5.12.

What is the guilt of sinne?

d Rom.3.19. The [d] desert of sin whereby we are subiect to Gods wrath.

What is the punishment of sin?

e Genes.2.17. [e] Euerlasting death begun heere, and to be accomplished

Ioh.5.24 28. in the life to come.

29.3.18.19 *What is that which God hath ordained for the repaire of man?*

f Ioh.5. 25 6. His [f] word.

68 *What is his word?*

g Ioh.5.25.29

2 Tim.3.11. It is a doctrine of sauing [g] mens soules, written by diuine

16.17. inspiration.

h Rom 10.14 *How is this word made profitable for vs?*

Luke 1.3.4. Chiefly, and first of all, by the [h] preaching of it to the be-

The practise of all the Apostles who neuer wrote but to the churches, and such as alreadie beleeued. getting of faith: and after by preaching and reading both, for our confirmation.

VVill not the knowledge of the wisedome, power and goodnesse of almightie God in the creation and gouernement of the heauen and earth with the things that are in them, recouer our lost estate?

No

No, it [i] ſerueth rather for further condemnation, without the word: as [k] by, and with the word it is a good helpe.

What are the parts of the word?

The [l] law and gracious promiſe: (otherwiſe called the couenant of workes, and the couenant of grace,) which from the coming of Chriſt is called the Goſpel.

What doth the Law (containing the Couenant of workes) craue of vs?

All [m] ſuch duties as were required of *Adam* in his innocencie, and all [n] ſuch as are required ſince, by reaſon of his fall, with reward of life euerlaſting to the doers of them, and curſes to him that doth them not.

Is any man able to doe them all?

No, [o] not in the leaſt [p] point.

What then auaileth the Law to vs?

Very much: firſt to ſhew vs our [q] ſinnes and puniſhment thereof, thereby to driue vs to Chriſt; and ſecondly, to teach vs how to [r] walke when we are come to him.

What is the ſumme of the Law?

[ſ] Thou ſhalt loue the Lord thy God with all thy heart, with all thy ſoule, and with all thy minde: this is the firſt and great Commandement, and the ſecond is like to this, Thou ſhalt loue thy neighbour as thy ſelfe, &c.

What are the parts of the Law?

[t] The firſt and ſecond Table.

What Commandements are in the firſt Table?

The firſt foure, [u] which doe containe our duties towards God.

What is common to theſe foure?

That euery one of them hath his ſeuerall reaſon annexed, which in the firſt Commandement goeth before: and in the other three it cometh after.

What is the firſt Commandement?

I am the Lord thy God which brought thee out of the Land of Egypt, &c.

What is the ſumme of this Commandement?

The inward worſhip of God.

What is the ſecond Commandement?

[i] Rom. 1.19, 20.21

[k] 1 Cor. 1.21, 22

[l] Rom. 10.5.6 Galat. 3.11.12

[m] Leuit 18.5.

[n] Deut. 27.26

[o] Galat. 3.22. Rom. 8.3.

[p] Phil. 3.9. Tit. 3.5. Eſa. 64.6.

[q] Galat. 3.24. Rom. 3.20.

[r] Matt. 5.17. Luke 1.6.

[ſ] Deut. 6.6. Mar. 22.35, 38.39

[t] Deut. 10.1.2

[u] Exod. 20.1, 2.3.&c. Deu. 5.4.6.&c

Thou ſhalt not make to thy ſelfe any grauen image, &c.

What is the ſumme of this Commandement?

The outward worſhip of God, not according to the tradition of men, but according to the will of God, reuealed in the Scripture.

What is the third Commandement?

Thou ſhalt not take the name of the Lord thy God in vaine.

What is the ſumme of this Commandement?

A binding of the tongue to the Good-abearing to the titles, works, and actions of God.

What is the fourth Commandement?

Remember the Sabbath day to ſanctifie it.

What is the ſumme of this Commandement?

The time wherein this ſhould be performed, to ſet our ſelues apart to Gods worſhip.

So much of the firſt Table.

What are the Commandements of the ſecond Table?

Sixe, containing our duties towards our neighbour.

What is the ſumme of the Commandement of the ſecond Table?

Whatſoeuer you would that men ſhould doe to you, doe you to them.

What is generall to the Commandements of the ſecond Table?

That the workes thereof are in higher or lower degree of good or euill, as they are kept or broken towards one of the houſhold of faith, [a] rather then towards a neighbour ſimply.

a 1 Cor. 6. 8. 10. 32 Gal. 6. 10

What is the firſt of them, being the fifi in order?

Honour thy Father and Mother, &c.

What is the ſumme of it?

All ſpeciall duties to our neighbour, in reſpect of his and our calling.

What is the ſixt Commandement?

Thou ſhalt not murther.

What is the ſumme of it?

All

Al general duties to our neighbor in reſpect of his perſon.

What is the ſeuenth Commandement?

Thou ſhalt not commit adulterie.

What is the ſumme of it?

All generall duties to man in reſpect of chaſtitie.

What is the eight Commandement?

Thou ſhalt not ſteale.

What is the ſumme of it?

All generall duties to man in reſpect of his goods.

What is the ninth Commandement?

Thou ſhalt not beare falſe witneſſe, &c.

What is the ſumme of it?

All generall duties to man in reſpect of his good name.

What is the tenth Commandement?

Thou ſhalt not couet thy neighbours houſe, &c.

What is the ſumme of it?

That we keepe our hearts from all euill; not thoughts only, but euen from all proneneſſe of ſinning againſt our neighbour.

What forbiddeth this Commandement, that was not forbidden in the former?

The former do condemne onely euill thoughts, with conſent; which are heere condemned, before, and without conſent.

Hitherto of the couenant of workes.

What is to be conſidered in the couenant of grace?

Firſt [a] Chriſt, and then the [b] means of applying Chriſt vnto vs.

What things haue we to conſider in Chriſt?

Two: { His perſon [c]. / His office [d].

What is his perſon?

Chriſt, both { God and / Man [e].

What haue we to conſider in his perſon?

His two natures: { His God-head, and / His Man-head, which ſubſiſteth and hath it being in the God-head.

[a] Acts 10.43. 3.24. Rom.1.34
[b] 2 Cor.5.20 Matt.6.33
[c] Iohn 1.14. 3.33.
[d] Eſa.61.1.2 Luke 4.18.
[e] Rom. 1.3.4 and 9.5 1 Tim.3.16.

Being God before all worlds, how became he a man?

f Mat.1.20. Luke 1.31.33 g 2 Cor.13.4. 1 Pet.3.18 — He was f conceiued in time by the holy Ghost, and borne of the virgin Mary.

Are these his natures separated?

1 Cor.15.27. 28 — No verily, g they are inseparably vnited in the person, and yet distinguished in substance, properties, and actions.

So much of the person of Christ.

What is the office of Christ?

h 1 Tim.2.5. Hebr.9 15. — To be h a mediator betwixt God and man.

What are the parts of his mediation?

i Psal.110.2.3 4. — His i Priesthood, and his kingdome.

How doth he fulfill his Priesthood?

Hebr.8.23 Acts 3.22. a Esa.61.2.3.4 — In a opening his Fathers wil, and working the merit of our redemption.

How doth he open his Fathers will?

Psal.2.6.7 Dan 9.24 Ephes.2.14 16.17. b Mat 13.8.9. 10.27.5 — In teaching vs the whole will of God, both in his b owne person, when he was vpon the earth, and by the c Ministers, from the d beginning of the world to the end thereof.

How hath he wrought the merit of our redemption?

c Mar. 10.40. Luke 10.16 d Hebr.1.1 — Partly, by that which he did in his base estate; partly, by that he did, and doth in his glory.

Wherein consisteth that which was done in his base estate?

1 Pet.1.11.12. 1 Pet.2.18.19 2 Pet.2.19. 20.21. — In his conception, birth, life, pouerty, hunger, thirst, weariness, and other humiliations euen vnto death.

What ariseth of this?

Ephes.1.8.11. 12.13. Hosea 4.6. Mat.2.6.17. e Phil.2.5.6.7. 8. — His whole e obedience: which consisteth, partly in suffering, partly in fulfilling.

What was his suffering?

f 1 Pet.2.24. Mat.27.27. Esai.53.5. — That both in body and soule he f suffered whatsoeuer we should haue suffered; hauing drunke the full cup of Gods wrath filled vnto him for our sakes: whereby he hath taken away our sinnes.

What was his fulfilling?

g Psal.40.7.8. Galat.4.4.5. Rom.8.3 4. — Doing the g whole law, whereby he purchased righteousnesse for vs.

What are his actions in glory?

His resurrection, his ascension, and sitting at the right hand of

of God h is [k] Father, whereby he fulfilled his Priesthood, and made himselfe a way for his kingdome.

VVhat are the effects of all these actions toward vs?

They are two: {[a] Redemption. / [b] Intercession.

VVhat is Redemption?

A [c] deliuerance of vs from sin, and the punishment thereof, and a restoring to a better life then euer *Adam* had.

What are the parts of Redemption?

[d] Reconciliation and [e] Sanctification.

What is Reconciliation?

That, whereby the wrath of God is taken from vs, and we restored to his fauour.

Wherein doth it consist?

In remission of sins, and imputation of righteousnesse.

What is remission of sinnes?

The [f] abolishing & taking away of al our sins by his death.

What is the imputation of righteousnesse?

The [g] reckoning of Christs righteousnes vnto vs, and the taking it for ours.

What is Sanctification?

A freedome within vs [h] from the bondage of Sathan, and restitution of vs to a godly life.

What are the parts of it?

Mortification, and quickning [i].

What is mortification?

The restraining and subduing of our naturall corruption, and refraining from all euill [k].

What is quickning?

A renewing of vs to newnesse of life, whereby we delight in doing good [l].

So much of Redemption.

What is Intercession?

It is that [m] worke, whereby Christ sitting at the right hand of God his Father, takes away all the pollution that cleaueth to our good workes: which dependeth vpon the merit of his passion.

Hitherto of the Priesthood of Christ.

k Psa 110.1.2. 5.6.

a Luke 1.69. Heb.9 24.25.

b Rom. 8.34. 1.Pet.2.5. Exod.29.33

c Rom.5.15. 16.17.

d 1.Cor.15.45 1 Cor.1.30. and 6.11.

e Dan.9.24.25 26.27 Acts 13.38.39 Rom.4.25.

f Col.2.13. 1 Ioh.1.7.9 Hebr.9.28. and 10. 2.and 2.13.15.

g Col.1.23. Rom.5.18.19

h Ro.6.12.36. 1 Cor.1.30.

i Ephes.4.22. 23.24. Col.3.8.10

k Rom.6.3.4. Colos.3.5.

l Rom 6.4. Colos.3.10.

m Rom.8.34. 1 Pet.2.5. Exod.29.38

What is the kingdome?

n Lu 1.32.33 Ezech.34.34 That n whereby his Prieſthood is made effectuall vnto vs: yea, without the which, all the actions of his Prieſthood are to vs voide and fruitleſſe.

What may we conſider in his kingdome?

o 1 Cor.15.25 26.27.28. Mat.25.24.31 33.45. Firſt, the gouernment of his Church in this o world.

Secondly, his laſt iudgement in the world to come, from which all the meanes of applying and making effectuall vnto vs Chriſt and all his benefits do come.

Wherein conſiſteth his gouernment in this world?

p 1 Theſ.5.19. 20. Acts 10.44 In p things, and in perſons.

What are the things?

Partly inward, and partly outward.

What are the inward?

q Galat 3.2.3. 1 Tim.1.14 The q Spirit of God, which is giuen by the outward.

What doth the Spirit of God worke in the godly?

r Ephes.2.8 r Faith, whereby I take hold of Chriſt, with all his benefits.

What is faith?

s Acts 16.11 Galat.2.20. and 3.26. Ioh.6.15. A s perſwaſion of the fauour of God toward me in Ieſus Chriſt.

How do you know that you haue true faith?

t Ro.5.1.2.3 and 8.1.2.3.4 Ephes.2.6. Col.2.1.23. By the fruits thereof; t Reconciliation and Sanctification, which haue bene already declared.

So much of the inward.

What are the outward things whereby the ſpirit is giuen?

They are either thoſe which God giueth vs, or which we hauing receiued from God, giue vnto him againe.

What are the things which God giueth vnto vs?

The word of grace before named, and the dependants thereon.

What is the word of grace?

u Mar.9.23. Acts 16.31.32 33. Rom 3.28 u Beleeue in Chriſt, and thou ſhalt be ſaued: the which alone beſtoweth the ſpirit of adoption.

What are the dependants of his word?

x Mat.18.15. 1 Cor.5. The Sacraments, 1.Cor.10.1.2.3.4. and the x Cenſures.

What is a Sacrament?

A more liuely, effectuall, and ſenſible inſtrument, then the word alone: whereby Chriſt Ieſus with all his benefites is offered

offered to all in the Church, and receiued onely of the faithfull.

How many Sacraments are there?

Two: Baptiſme, 1 Corinth. 10. 1. 2. 3. and 12. 13. and the Lords Supper [a].

What is Baptiſme?

A [b] ſeale of our entrance into Chriſtianitie.

What is the Lords Supper?

A [c] ſeale of our growth and continuance in Chriſtianitie.

So much of the Sacraments.

What are the Cenſures?

They are iudgements giuen for ratification of the Word and Sacraments abuſed.

Of how many ſorts are they?

Two, [d] correctiõs, and [e] puniſhments.

What are correctiõns?

They are either in word, or deed.

What are they in word?

They are chidings or rebukes of the Church for ſin: and they are either [f] priuate by one firſt, and then by two or three at the moſt, (whereof, he that firſt admoniſheth muſt be one:) or [g] publike by the whole Church.

What are they in deed?

The [h] ſuſpenſion from the Sacraments, or [i] excommunication from all the benefits and ſocietie of the Church.

What are the puniſhments?

An euerlaſting curſe, called [k] *Anathema, Maranatha*, pronounced againſt the wicked vpon the ſinne againſt the holie Ghoſt.

So much of the outward things that God giueth vs.

What are the outward, that we hauing receiued, giue to God againe?

They are [*] vowes, and prayers.

What is a vow?

A ſolemne promiſe to God of ſome lawfull thing that is in our power, for the confirmation of our faith, and teſtifying our thankefulneſſe to God.

What is prayer?

a Rom. 4. 11. Gen. 17. 11. 12. Mat 26. 26 and 28. 19

b Mat. 28. 19 Acts 8. 27

c Matt. 26. 6. 1 Cor. 11. 23

d Mat 18. 15. 16 1 Cor. 5.

e 1 Cor. 16. 22 Iames 1. 14 2 Tim. 4. 14

f Mat. 18. 15. 16 Leuit. 18. 17

g 1 Tim. 5. 20 Matt. 17. 17

h Num. 12. 14 Exod. 33. 6. 7

i Matth. 8. 17 1 Tim. 1. 22.

k 1 Cor. 16. 22

* Pſa. 50. 13. 14 and 66. 13. 14

It

It is a calling vpon God in the name of Chriſt, for the more ample and full fruition of the good things we haue need of.

What is annexed to prayer?

An holy faſt, or feaſting.

What is an holy faſt?

k Luke 23.54 l Leuit. 23.27 28,29 Ioel 1.2 m Mark 16.2 Luke 24.1

It is (after preparation, * common to all holy reſts) an abſtinence, from the [l] morning of the day of the faſt vnto the [m] morning of the day following, from all earthly comforts, ſo farre as neceſſitie and comelineſſe will permit; to the end that our ſelues being humbled and caſt downe, we may more feruently call on God, either for the obtaining of ſome ſingular benefit, or to auoid ſome ſpeciall puniſhment.

It ſeemeth you make it vnlawfull for thoſe that faſt, to eate anie thing during their faſting.

Not ſo, if for helpe of weakeneſſe the taking of meate be moderately and ſparingly vſed.

What is an holy feaſt?

n Zach.8.19 Heſt.9.7.11. 20.21,22.30. 31.

A [n] ſolemne thankeſgiuing for ſome notable benefit obtained of God: ſpecially when we haue obtained it by a faſt before.

Are we limited and bound in certaine, how and wherein to pray?

o Mat.6.9. Luke 11.2.

Not alwayes: but we haue a perfect patterne of prayer of all kinds in the [o] Lords prayer.

What be the parts of the Lords Prayer?

Two { The Preface. / The prayer it ſelfe.

What is the Preface?

Our Father which art in heauen.

What are we taught in the Preface?

To come to God as to a father with boldnes, and yet with reuerence of his Maieſtie that filleth the heauen.

What doth the Prayer containe?

A forme of requeſt and thankeſgiuing.

What are the parts of the requeſt?

They are of two ſorts; whereof the firſt three, being of the firſt Table, doe concerne God: the other three, being of things

things that concerne the ſecond Table, belong to our ſelues and our neighbour.

What is the firſt of thoſe three that concerne God?

Hallowed be thy name.

What is the ſumme of this petition?

That in all things God may be glorified.

What is the ſecond?

Thy kingdome come.

What is the ſumme of this?

That the kingdome of our Lord Ieſus Chriſt, both by the inward working of his Spirit, and alſo by the outward means, may be enlarged daily vntill it be perfected at the coming of Chriſt to iudgement.

What is the third?

Thy will be done, in earth as it is, &c.

What is the ſumme of it?

That obedience be giuen to God, vntill we be as the holy Angels.

So much of theſe that concerne God.

How are they diuided, that concerne our ſelues and our neighbour?

Into two ſorts: 1 Touching things of this life. 2 Touching things of the life to come.

What is the petition concerning the things of this life?

Giue vs this day our daily bread.

What is the ſumme of that?

That God would prouide, not only for our neceſſities, but alſo for our Chriſtian and ſober delight, according to our calling, and the bleſſing of God vpon vs, with this exception (if it be his good pleaſure.)

What is the former of them which belong vnto the life to come?

Forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs.

What is the ſumme of it?

In it we pray for Iuſtification, which ſtandeth in the remiſſion of ſinnes, and imputation of the righteouſneſſe of Chriſt.

What is the latter petition?

And

And leade vs not into temptation, but &c.

What is the ſumme of it?

In it we pray for Sanctification, which ſtandeth in mortification and quickening.

Hitherto of the petitions.

What is the thankeſgiuing?

For thine is the kingdome, the power, and glorie, &c.

What is the ſumme thereof?

That we ground our aſſurance of obtaining our prayers in God, from whom all things we aske do come, and to whom therefore all glory muſt retume.

What doth this word (Amen) *ſignifie?*

It is a note of confidence (q. d.) So it is as we haue prayed.

So much of the things.

What are the perſons?

The Church.

What is the Church?

A company of thoſe which are [o] in Chriſt.

[o] Epheſ. 1.1. Col. 1. 2.27.

What are the parts of the Church?

They which haue [p] preheminence in the Church, and the reſt of the body of it.

[p] Phil. 1.11 Heb. 13.17.

What are they that haue preheminence in the Church?

They are either [q] gouernours or helpers.

[q] 1 Tim. 5.17 Heb. 13.17.

What are the reſt of the body of the Church?

The people that are gouerned.

1 Theſ. 5.12.13 1 Cor. 12.28

What is their part?

To yeeld obedience [r] to the gouernors in all lawful things.

[r] Phil. 1.1. Hebr. 13.17.

Hauing ſpoken of Chriſts kingdome in this life, it followeth to ſpeake of the ſame in the latter day.

What is that day of Iudgement?

It is [ſ] as it were the great Aſſiſes, wherein euery one muſt appeare, and be either acquited or condemned.

[ſ] Rom. 14.10 2 Cor. 5.10

What are we to conſider in this Iudgement?

Two [t] things: 1 The tokens going before. 2 The manner of it.

[t] Matt. 24.29. 31

What are the tokens going before?

Diuers

[d] Diuers: but the neareſt vnto that are the darkning of the lights of heauen, and the roaring of the Sea. *d* Math. 24. 29 Luke 21. 25

What ſhall be the manner of it?

An [e] Archangel ſhal make a mighty voice by the ſtrength of Chriſt, then coming in the clouds: whereby the dead ſhal be raiſed, and the quicke changed in a moment. *e* Ioh. 5. 28. 29 1 Theſſ. 4. 6

What ſhall then be done?

The Angels ſhall gather and preſent [f] before Chriſt in the aire, the faithfull on the right hand of Chriſt, and the wicked on the left. *f* Matth. 25

Being ſo ranged what ſhall then be done?

Chriſt (appointed to be Iudge of all) will firſt giue ſentence of life eternall vpon the faithfull.

Why will Chriſt firſt giue ſentence vpon the faithfull?

That they being firſt acquitted may be [g] aſſiſtant to him in iudging the wicked to euerlaſting death. *g* Math. 19. 28 1 Cor. 6. 2. 3

What ſhall be the execution of the iudgement? *h* Matt. 13. 41. 42

That the [h] wicked ſhall be caſt into hell, by the Angells, who ſhall [i] carry the faithfull into heauen, [k] there to remaine with Chriſt for euer. *i* Luke 16. 22. *k* Iohn 17. 24. 1 Theſſ. 4. 17

FINIS.

Comfortable Meditations gathered out

of a Sermon of the Author vpon the

name of God, set downe, Exod. 34.6.7.

[a] Psal 42.5. MY ſoule, what moueth thee to be ſo ſad [a]?
[b] Psal. 37.3. Truſt in the Lord, and of him haue no doubt [b]:
[c] Psal. 27.8. Seeke thou his face [c], his fauour maketh glad [d],
[d] Psal. 27.14. and 51.8 His name an oyntment ſweet, is poured out [e]:
[e] Cant. 1.3. It is a Tower, [f] a Rocke, a refuge ſure [g],
[f] Psal. 18.2. Whereto the righteous runne, and are ſecure [h].
[g] Psa. 119.114
[h] Prou. 18.10 If that afflictions, trouble or diſtreſſe,
[i] Psal. 40.12. In body, goods, or name vpon thee lie,
[k] Psal. 69.20. 142.4. Let them be great or ſmall, long, more or leſſe [i],
[l] Psal. 34.17. And thou canſt ſee no helpe or remedy [k],
[m] Psa. 40.1. Fret not [l], but patiently waite on Gods will [m]:
and 42.5. *His name is ſtrong* [n], *and all-ſufficient ſtill* [o].
[n] Exod. 34.6
[o] Geneſ. 17.1. Although thy ſins be manifold and great,
[p] Matt. 11.28. Whoſe heauy weight doth weary thee full ſore [p],
[q] Luke 15.20 and 21.22 If thou repent, hee's eaſie to intreate [q],
[r] Exod. 34.6 *Hee's mercifull* [r], and hath bene euermore [s],
[s] Pſa. 148.1. and 136 And will not faile thee [t] of thy ſins to eaſe [u],
[t] Hebr. 13.5. There's no ſuch God, for mercy doth him pleaſe [x].
[u] Matt 11.28.
[x] Micah 7.18 Grant, thou haſt nothing wrought in word or deed,
[y] Exod. 34.6. That might deſerue his mercy on thy part:
[z] Pſa. 103.13 Do not thou faint therefore, or doubt to ſpeed,
[a] 1. Pet. 2.3. He *gracious* is [y], and loues without deſert [z].
[b] Pſal. 34.8. He is a [a] Father, O come taſte and ſee [b],
[c] Eph. 4.1.3.4 How ſweet he is, and how he loueth thee [c].
[d] Exod. 34.6.
[e] Pſal. 103.8. Be it thou art ſo far from doing well [d],
and 145.8. That thou haſt iuſtly ſtirred him to ire [e],
[f] Nahum 1.3. And for thy ſins might throw thee downe to hell [f]:
[g] Pſal. 30.5. and 103.9. One teare from grieued heart, will quench that fire [g].
[h] Eſa. 54.7.8. *To anger he is ſlow* [h], though thou be vile,
[i] 1 Cor. 4.17. And when it comes, it tarries but a while [i].
[k] 1 Kin. 17.1. 8.18.2 &c. What though thy prayers be but weake and few [k],
[l] Iam. 5.16.17. And not ſo mighty as *Eliaes* were [l],

And thine affections like the morning dew [m];
If they vnfained be, yet neuer feare [n]:
All such infirmities God will let passe [o],
He great in kindnesse is [p], and euer was.

But I haue waited long, and also prayd [q],
And yet no comfort from him I can finde.
Still hope in him, and be not thou dismayd,
And in the end hee'll shew himselfe full kinde:
For *he abounds in truth*, and cannot lie,
What he hath promist he will not deny.

But time is past: may not I come too late?
Hath he of mercy much abundant store?
None euer failed that came to his gate,
And *Mercy he reserues for thousands more.*
For as the body of the Sunne, 's but one,
It giueth light to all, yet wanteth none.

Grant that thy sins are not as others be,
But thou committed hast presumptuous sin,
Thy nature all corrupt both roote and tree,
And sins of custome thou hast liued in:
He doth forgiue, forget, and eke set free,
Transgression, sinne, and all iniquitie.

What though the wicked do thee much assaile,
And sore against thee, and the Church are bent:
And God do suffer them for to preuaile [r],
He will not iudge them to be innocent [s];
But sure will visite their iniquitie [t],
Vpon their children to the fourth degree.

Sith he *Iehouah* is [u], and changeth neuer [x],
Strong, gracious, mercifull, to anger slow:
The same this day, as yesterday, and euer [y];
Kindnesse and truth, as from their fountaine flow [z],
Forgiuing sinne, and in his iudgement iust [a],
All that doe know his name, will in him trust [b].

[m] Hosea 6.7.
[n] Psal. 119.80
[o] Mich.7.18
[p] Exod.34.6

[q] Psal. 10.3.8

[r] Nah 1.2.3.
[s] Exod.34.7.
[t] Psa.79.6.10
12.140.12.

[u] Exo. 34.67.
[x] Malac.3.6.

[y] Iam.1.7.
[z] Hebr.13.8.
[a] Reuel.1.8
[b] Psal. 10.10.

Doctrines disperſed in this Booke gathered together.

Doctrines out of the Preface.

1 God is after a peculiar manner the Author of the ten Commandements. Page 2
2. Obedience to all and euery one of Gods Commandements, and not to ſome, brings ſound comfort. 10
3. If euer we wil obey God in ſoundneſſe, then we muſt know him to be our God. 17
4. It is a mercy of God to be freed from dwelling in idolatrous places. 21
5. God wil deliuer his children from all miſeries. 22

Doctrines out of the firſt Commandement.

1. The more goodneſſe God exerciſeth towards vs, the more nearely we ſhould cleaue to him. 26
2. Nothing ſhould withdraw vs, or any thing in vs, from God. 27
3. We muſt not only cary our ſelues well before men, but our hearts alſo muſt be vpright in Gods ſight 30
4. Euery man is enioyned to know God reuealed in the word, both in eſſence, perſons, properties, and actions: & according to this knowledge to compaſſe all his actions. 32

Doctrines out of the ſecond Commandement.

1. Mans nature is prone to idolatrie and ſuperſtition. 58
2. He that would auoide Idolatrie, muſt auoide Idols. 62
3. Gods ſeruices may not be communicated to any other. 68
4. Idolatrie is offenſiue to God, and dangerous to men. 78
5. We muſt ſtand for Gods pure worſhip againſt all idolatrie and ſuperſtition. ibid.
6. Vngodly parents are the greateſt enemies their children haue. 80
7. All falſe loue is hatred. 82
8. He that will doe good to his children, muſt be godly himſelfe. 84
9. They onely be louers of God that be doers of his will. 86

Doctrines out of the third Commandement.

1. Great care is to be had of vs, that the holy Name of the Lord be not diſhonoured. 91
2. Right ſwearing, an holy ſeruice of God. 114
3. He that takes the name of God in vaine, and repents not for it, draws downe Gods iudgements vpon himſelfe. 119

Doctrines out of the fourth Commandement.

1. That the Sabbath day is morall and perpetuall. 125
2. He that will conſcionably keepe the Sabbath when it comes, muſt prepare to be ready for it. 138
3. The Sabbath muſt be employed in holy exerciſes. 144

4 That all the Commandements are equall. 149
5. Man may not take that to his vſe which God hath ſet apart for himſelfe. 152
6. No worldly buſineſſe great or ſmall muſt be done vpon the Sabboth. all earthly cares, queſtions, and workes muſt be cut off. 155
7. That it belongs to all Gouernors, to ſee that their children, ſeruants, and inferiours whatſoeuer, keepe the Lords day. 165
8. Regard muſt be had that ſtrangers ſhall not openly profane the Sabboth. 167
9. Whoſoeuer deſires to liue godly, muſt propoſe the example of God himſelfe to imitate. 171
10. God is able to do great things in ſhort ſpace, and by ſmall meanes 174
11. The way to get true bleſſednes. is to ſanctifie the Sabboth. 178

Doctrines out of the fifth Commandement.

1. All duties are to be performed to our ſuperiours, with ſuch honour as is meete for them. 185
2. The chiefe motiue to obey ſuperiours muſt be the particular iuriſdiction which God hath giuen them ouer vs, and that ſpeciall bond whereby he hath tied them vnto vs. 188. &c.
3. The way to get a proſperous and long life, is to be obedient to parents and ſuperiours, and to honour them. 250
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